M. L.

THE

HUGUENOT ANCESTRY

OF THE

MALLALIEUS

OF

SADDLEWORTH.

BY

D. F. E. SYKES, LL.B.

. . . . . .

1920.

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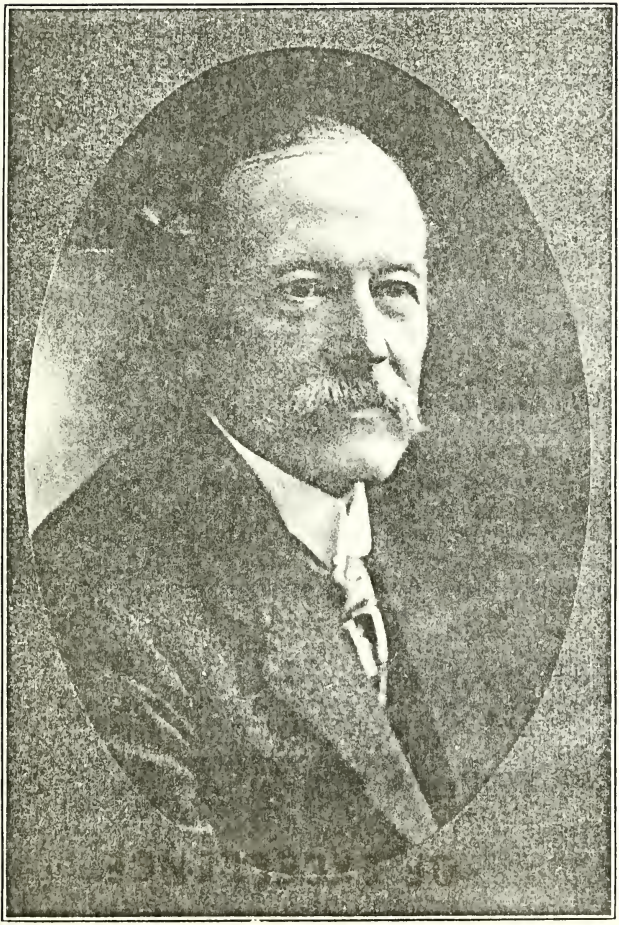


FREDERICK WILLIAM MALLALIEU.

THIS LITTLE WORK

IS

(BY PERMISSION)

DEDICATED

TO

COUNTY ALDERMAN

FREDERICK WILLIAM MALLALIEU,

OF

LARKWOOD, DELPH,

IN THE COUNTY OF YORK,

ESQUIRE, JUSTICE OF THE PEACE,

AND

MEMBER OF PARLIAMENT,

FOR THE

COLNE VALLEY DIVISION

OF THE

WEST RIDING OF THE COUNTY OF YORK,

AS A

SLIGHT TRIBUTE

TO ONE WHO, A DESCENDANT OF ANCESTORS THAT BORE A NOBLE PART IN THE CEASELESS STRUGGLE FOR POLITICAL AND RELIGIOUS LIBERTY, HAS PROVED HIMSELF A CONSISTENT AND INTREPID UPHOLDER OF THE SACRED PRINCIPLES FOR WHICH HIS FOREFATHERS STROVE AND SUFFERED.

PREFACE.

I wish to make grateful acknowledgment of the willing and courteous assistance I have received in the gathering of materials for the writing of the pages that follow, to:

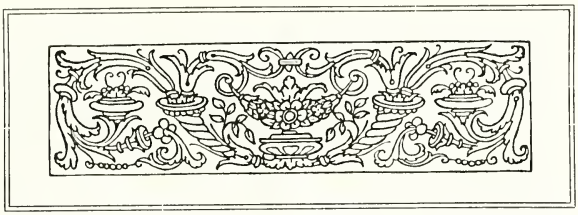
Mrs. Harriet S. Nelson, of Hillside, Ockbrook; to the Rev. J. N. Libbey, M.A., Secretary of the Moravian Union; to the Rev. Jean R. Barnabas, Minister of the Église Wallonne Huguenote Evangélique Française, Canterbury; to Col. Duncan G. Pitcher, Honorary Secretary of the Huguenot Society of London; to the Rev. Louis Verdier, Minister of the French Protestant Church of the Savoy; to Mr. H. S. Kingsford, Secretary of the Society of Antiquaries of London; to M. N. Weiss, President of the Sociéte de l'Histoire du Protestantisme Français, Paris; to M. Henri Stein, President of the Sociéte Nationale des Antiquaires de France; to M. L. Jacob, President, "Le Document," rue Jacob, Paris; to Col. H. Brooke Taylor of the Close, Bakewell; to Mr. Arthur Sheppard, Private Secretary of His Grace the Archbishop of Canterbury; to Mr. F. C. Cole, Chief Librarian of the Huddersfield Public Library; to Mr. Thomas W. Hand, City Librarian, Central Public Library, Leeds; to Mr. J. Henry Quinn, Chief Librarian of the Chelsea Public Library; to the Rev. J. M. Mallalieu, of Baltonsborough, Nr. Glastonbury; to my old College friend, Mr. Joseph Sykes,; to Mr. D. Inward, of Tulse Hill Park, London, who made for me exhaustive searches in the Public Record Office and elsewhere: to all of whom I am no less indebted than to the authors of the various works quoted in the text.

D. F. E. SYKES.

AINSLEY HOUSE,
MARSDEN.
August, 1919.

Avenge, O Lord, thy slaughtered Saints, whose bones
Lie scatter'd on the Alpine mountains cold,
Even them who kept thy truth so pure of old,
When all our Fathers worship't stocks and stones,
Forget not : in thy book record their groans,
Who were thy sheep, and in their antient Fold
Slayn by the bloody Piemontese that roll'd
Mother with Infant down the Rocks. Their moans
The Vales redoubl'd to the Hills, and they
To Heav'n. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple Tyrant ; that from these may grow
A hunder'd fold, who, having learnt thy way,
Early may fly the Babylonian woe.

MILTON.



THE HUGUENOT ANCESTRY OF THE MALLALIEUS OF SADDLEWORTH.

PART I.

THERE exists a tradition fondly cherished by successive generations of the various branches of the family of Mallalieu resident in the ancient parish of Saddleworth, and not less dear to off-shoots of that family dwelling in other parts of the United Kingdom and in the United States of America, that they can, with truth, lay claim to a Huguenot origin; that an ancestor or ancestors contrived to escape from the persecutions with which the Roman Church in France pursued the adherents of the Protestant Faith; and that his or their flight, and settlement in England, took place about the time of the massacre of St. Bartholomew; that is to say about the year 1572.

Now, of a Huguenot ancestry, anyone who has regard for truth, courage, endurance, and zeal for religious and civil freedom, may well be proud; and it is the purpose of this little work to set forth what has been gleaned, by many enquirers, on the subject of the Mallalieu settlement in Saddleworth, and of their French origin.

We of this country believe that we engaged in the war so recently concluded simply and solely to uphold the sacredness of the plighted word and to defend the menaced liberties of mankind. The efforts and the sacrifices by which those liberties were secured were not confined to a single age, to a single country, nor to a single people. Men and women of all ages, tongues, climes, and races have added their stone to the noble edifice. But it may be questioned whether any single race of people endured so much and so long in the sacred cause of religious freedom as the Huguenots. One may not doubt that the descendants of the people who, some three centuries ago, welcomed the Mallalieu fugitives to their midst and gave them succour and a home have still, deep rooted in their breasts, the hatred of oppression, the contempt for superstition, and the passionate love of freedom which animated their forefathers in the days when the way-worn, broken strangers won their way to the ancient parish of Saddleworth; and a brief account of the Huguenots, their faith, their sacrifices, and the settlement of some of that persecuted flock in our midst will not, I trust, be destitute of interest to the men and women who return to the highest Court of the realm a descendant of one of those fugitives from the fair land of France.

I suppose most of us have a more or less vague notion who and what the Huguenots were. I may, perhaps, be pardoned if I try to convey an approximately correct idea of their character and their faith.

The term, Huguenot, is, itself, a mere nickname given to the Protestants of France about the middle of the 16th century, that is to say about the time of the Massacre of 1572. The Protestants of Tours, the story goes, used to meet by night near the gate of King Hugo, whom the people regarded as a spirit,

A monk said jestingly that the followers of Luther, the Protestants, ought to be called Huguenots, as, like King Hugo, they only went out at night. Assuredly but a sorry jest on which to rest so honourable, so imperishable a name.

The Huguenots were dotted all over France; but the faith they professed had its most numerous adherents in the provinces of Dauphiny and Provence. If the reader will consult his map of France he will find, on the French side of the Alps, what are known as the Valleys [*Vaux*] of Piedmont, or "Mountain Foot." The people were called Vaudois or Valley Dwellers. When the first Mallalieu refugee first set foot in Saddleworth—like Aeneas of old *multum ille et terris jactatus et alto . . . dum conderet urbem,*—and gazed upon the hills of Greenfield and the varied scenes which were to be the home of him and his in the years to come, his heart must have been stirred by poignant memories of the hills and valleys from which he had fled—again like Aeneas, *fato profugus*; for the town of Malleloy, which was probably the town in France from which their name is probably derived, is at no great distance from the Cottian Alps. Let me quote the words of Dr. Samuel Smiles: * "From the main ridge of the Cottian Alps, which divides France from Italy, great mountain spurs are thrown out, which run westward as well as eastward, and enclose narrow strips of pasturage, cultivable land, and green shelves on the mountain sides, where a poor, virtuous and hard-working race have long continued to earn a scanty subsistence amidst trials and difficulties of no ordinary kind—the greatest of which, strange to say, have arisen from the pure and simple character of the religion they profess." Dr. Smiles wrote of the Vaudois whom he visited in recent times, but the face of Nature changes little as the years glide by, nor change much the racial characteristics of a people remote from cities.

*The Huguenots in France. Routledge & Sons, Ludgate Hill. 1881.

The Vaudois of their day and generation might claim to be sprung from forefathers who were not so much reformers as non-conformists. Their simple faith needed no reform: they merely refused to conform, to bow the knee in the house of Rimmon. Again to quote Dr. Smiles: "The tradition which exists among them is that the early Christian missionaries, when travelling from Italy into Gaul by the Roman Road passing over Mount Genvères, taught the Gospel in its primitive form to the people of the adjoining districts. It is even surmised that St. Paul journeyed from Rome into Spain by that route, and may himself have imparted to the people of the Valleys their first Christian instruction. The Italian and Gallic provinces in that quarter were certainly Christianised in the second century at the latest, and it is known that the early missionaries were in the habit of making frequent journeys from the provinces to Rome. Wherefore it is reasonable to suppose that the people of the Valleys would receive occasional visits from the wayfaring teachers who travelled by the mountain passes in the immediate neighbourhood of their dwellings."

"As years rolled on," continues Dr. Smiles, "and the Church of Rome became rich and allied itself with the secular power, it gradually departed more and more from its primitive condition. [The ancient Vaudois had a saying 'Religion brought forth wealth, and the daughter devoured the mother'; and still another, 'When the bishops' croziers became golden, the bishops themselves became wooden.'] The new faith in time was scarcely to be distinguished from the Paganism which it had superseded. . . . The heathen gods were replaced by canonized mortals; Venus and Cupid by the Virgin and Child; Lares and Penates by images and crucifixes; while incense, flowers, tapers,

and showy dresses came to be recognized as essential parts of the ceremonial of the new religion as they had been of the old. . . . But the simple Vaudois, shut up in their almost inaccessible valleys and knowing nothing of these innovations, continued to adhere to their original primitive form of worship. . . . The Vaudois Church was never, in the ordinary sense of the word, a 'Reformed' Church, simply because it had not become corrupted, and did not stand in need of reformation. It was not the Vaudois who left the Church, but the Roman Church that left them, in search of idols. Adhering to their primitive faith, they never recognized the paramount authority of the Pope, they never worshipped images, nor used incense, nor observed mass; and when, in the course of time, these corruptions became known to them, and they found that the Western Church had ceased to be Catholic, and become merely Roman, they openly separated from it, as being no longer in conformity with the principles of the Gospel as inculcated in the Bible and delivered to them by their fathers. . . . If age counts for anything, the Vaudois are justified in their claim to be considered one of the oldest churches in Europe. Long before the conquest of England by the Normans, before the time of Wallace and Bruce in Scotland, before England had planted its foot in Ireland, the Vaudois Church existed. Their remoteness, their poverty, and their comparative unimportance as a people, for a long time protected them from interference; and for centuries they remained unmolested by Rome. But as the Western Church extended its power, it became insatiable for uniformity. It would not tolerate the independence which characterised the early churches, but aimed at subjecting them to the exclusive authority of Rome. . . . To crush this unoffending but faithful people, Rome employed her most

irrefragable arguments—the curses of Lucius and the horrible cruelties of Innocent—and the 'Vicar of Christ' bathed the banner of the Cross in a carnage from which the wolves of Romulus and the eagles of Cæsar would have turned with loathing."

Writing of another district of Southern France, contiguous to the country of the Vaudois, the same author uses words that make one rub his eyes and ask himself if Dr. Smiles was not thinking of Saddleworth and its people as they were a century ago. "The people may be poor, but they are not miserable or destitute, for they are all well-clad and respectable-looking peasants, and there is not a beggar to be seen in the district. The country grows strong and brave men. Those barren mountain districts have bred a race of heroes, and the men are as simple and kind as they are brave. Hospitality is a characteristic of the people.

"As in other parts of France, the peasantry here are laborious to excess. Robust and hardy, they are distinguished for their perseverance against the obstacles which Nature constantly opposes to them. Out-door industry being suspended in winter, during which they are shut up in their cabins for nearly six months by the ice and snow, they occupy themselves in preparing their wool for manufacture into cloth. The women card, the children spin, the men weave, and each cottage is a little manufactory of drugget and serge, which is taken to market in spring, and sold in the Low Country towns."

As has been said, it is claimed that the Mallalieu refugees from France fled hither after the massacre of St. Bartholomew.

The Feast of St. Bartholomew fell, in the year 1572, on August 24th. On that and a few following days and nights perished by the sword thousands of men and women who had been

denounced to the law for no offence but their adhesion to the Reformed Faith, as it is customarily called, and their rejection of the communion of the Church of Rome. They received no trial; had no opportunity of defence or extenuation; a priest or a spy whispered the name and their doom was sealed. The bloody deed was confined to no city, town, village or province of France. Wherever a Huguenot was known or suspect there the agents of the Church of Rome did their hellish work. There was no quarter, no mercy: neither age nor sex stayed the sword of the ruthless soldiers of the priest-ridden king of France.

In that year of 1572, so fraught with tragedy for the Huguenots, there sate upon the throne of England one of the greatest of women and perhaps the greatest of queens—Elizabeth. With all her faults and all her weaknesses, no impartial reader of history will, I think, deny her right to the proud words "Fidei Defensor," Defender of the Faith, a title conferred by the Pope upon her father when that father was still a son of the Roman Church, and rightly retained by him and his successors in relation to a purer faith than that of Rome. To England and to Elizabeth the oppressed and persecuted Huguenots of the Continent turned for succour and protection. This favoured island of ours, this gem set in the silver sea, became the asylum of all who could escape from the horrors of the Inquisition and the fanatic cruelties of the Roman Church. But to escape from France or the Netherlands or Spain was no easy matter. People had something more to do than take a ticket at a railway station or secure a berth in an ocean-going steamer. Again let me draw upon the eloquent pages of Dr. Smiles: "All roads leading to the frontier or the sea-coast streamed with fugitives. They went in various forms and guises—sometimes in bodies of armed men, at other times

in solitary parties, travelling at night and sleeping in the woods by day. They went as beggars, travelling merchants, sellers of beads and chaplets, gypsies, soldiers, shepherds, women with their faces dyed and sometimes dressed in men's clothes and in all manner of disguises." The Government of France, we see, had become alarmed at the magnitude of the exodus its criminal folly had brought about, and the Church saw with chagrin its prey escaping its toils. "Every road out of France was posted with guards. The towns, highways, bridges and ferries were all watched; and heavy rewards were promised to those who would stop or bring back the fugitives. Many were taken, loaded with irons, and despatched by the most public roads through France, —as a sight to be seen by other Protestants,—to the galleys at Marseilles, Brest and other ports. As they went along they were subject to every sort of indignity in the towns and villages through which they passed. They were hooted, stoned, spat upon, and loaded with insults."

Nor were those who sought to escape by sea in better case. "Many who got off hurriedly in little boats must have been drowned, as they were never afterwards heard of. Others who got away by foreign ships taking in their cargoes in the western harbours got cooped up in casks or wine barraques, with holes for breathing places, others contrived to get surreptitiously into the hold and stowed themselves away among the goods." Verily there is no new thing under the sun. I daresay most of us thought the Germans in the Great War were the first to resort to poison gas. But no! "When it became known to the Government that many Protestants were escaping in this way, provision was made to meet the case; and a Royal Order was issued that, before any ship was allowed to set sail for a foreign port, the hold

should be fumigated with deadly gas, so that any Huguenot who could not otherwise be detected, might thus be suffocated ."

Any Huguenot fugitive whose home was at, or in the district of Malleloy, near Nancy, in Lorraine, whence the forebears of the Mallalieus of Saddleworth possibly fled, would make for a northern, in preference to a southern port. For one reason, the distance was shorter. Once in the Netherlands he would find friends and fellow-Lutherans, who whould speed him on his way to the sea-board. Dunkirk or Ghent would serve : a coasting barque, a friendly skipper and then quick for London and safety.

That some of the Mallalieu *emigrés* reached London, and that some of them tarried there, seems more than likely.

This view finds some support from the fact that the Subsidy Roll for 1625 for Spittlefields and Artillery Lane contains the entry :—

James Maleu . . . . 8d.

and this name is recorded in Vol. X. of the publications of the Huguenot Society, which contains an exhaustive list of all *aliens* in London and the suburbs from Henry VIII. to James I.

The mother church of the French Protestants in London was in Threadneedle Street. It was afterwards removed to Soho. The Register of marriages and baptisms [1600-1684] contains the entries :—

1631. Malieu, Isaac, fils de Abraham M. et de Nicolle Leuo. Tém. [witnesses] : Bertram Cambrelain,* Marie Pouce, Jeanne Hioge, Jan. 2.

1636. De Mally, Jacob, fils de Abraham de M. et de Nicolle, sa femme. Tém. : Henry Criqueman, flamen., Anne Cla, Fev. 21.

* Possibly an ancestor of the Rt. Hon Austen Chamberlain, M.P., though Mr. Chamberlain informs me he has not been able to trace his lineage further back than to one Daniel Chamberlain who died between 1750 and 1760.

1633. De Mailly, Abraham, fiis de Abraham de M. et de Nicolle, sa femme. Tém.: Baudri Deninier, Marie, femme de Pierre le Quieu, Juin 30.

1640. Du Bois, Mathias, natif de l' Isle en Flanders, et Nicol Lieve, veufve d'Abraham de Mailly native de Cambray, Oct. 8, marié le 12 Novemb.

1684. Maleue, Marie, fille de Charles M. et Madeleine Malou, sa femme. Tém: Jean Cornil et Catherine Bout, Aout., 27.

It may be objected that we are concerned about the family of Mallalieu, which we now pronounce as a word of three syllables, and not with Maleues or Malieus. But any one acquainted with the exquisite language of beautiful France needs not to be informed that a word written Mallelieu would be pronounced by a Frenchman as if written Mahlew or even Mawlew. And the Registers of St. Chad's Church, at Saddleworth, afford abundant evidence of the difficulty which the clerk or sexton of that venerable Church found, three hundred years ago, in dealing with the, to him, outlandish names of those strange settlers in the parish. And even if the curate himself kept the records, rare in those days, I opine, was the country cleric who knew a word of French and rarer still the cleric who could pronounce that word correctly. Indeed was there not "The parson of Saddlewick [Saddleworth] who could read no book but his own." * ? †

* Ray's "English Proverbs," quoted by Mr. Radcliffe.

† I find no little confirmation of the view stated above in a letter from M. L. Jacob, President, "Le Document," Paris, in which M. Jacob says "*A remarquer toutefois que MALLELOY se prononcait et s'ecrevait pendant longtemps MARLOY.*" or to translate, "Be it noted that Malleloy was for a long time pronounced and written "Marloy." He cites from the records of the Huguenot Church in Threadneedle Street the name "Marloy, Marie, 19 ans a Londres, and Juillet, 1735."

MRS. F. W. MALLALIEU.

Thus we find in the Register that the official, were he cleric or layman, spelt the name in twenty-one different ways, to wit: Malalew, Malaleu, Malalawe, Malalieu, Malaliew, Malalue, Malelew, Maledu, Malladew, Malladue, Mallaleu, Mallalew, Mallalewe, Mallaliew, Mallalu, Mallalue, Malledew, Mallelew, Mallew, Mawlew and Malladue.

Of these names those spelt "Mallew," "Mawlew" and "Malalawe" and "Malledew" should be carefully noted, for reasons that will be appreciated as the narrative proceeds.

We need not look far to find the reason or inducements that led the feet of the Mallalieu settlers to the "far-famed Greenfield hills." The configuration of the country, with its noble spurs of the Pennine Range, the green pastures that relieve the general harshness of the moorland landscape, the purling brooks, the gushing streams, so like to the scenes they knew from youth, and above, far above, all other considerations for them, the remoteness from the seat of Government and a too zealous officialdom, offered allurements that appealed strongly to men and women whom misfortune had taught to court seclusion and to shun the eye of authority, that might at any moment turn from toleration and protection to intolerance and persecution.

Motives of a more material character were not wanting. In their own country the Huguenots, as we have seen, were not only engaged in pastoral pursuits, but were also skilled in the manufacture of woollen fabrics. Still less is it necessary to enlarge upon the fact that must be engraved deep on the mind of every denizen of the Colne Valley that, for centuries back, the people of this populous and prosperous district have been absorbed in the making of cloth—good, bad, and indifferent. Nevertheless, it may be as well to set forth a short extract from the Saddleworth

Parish Register recording the marriages at St. Chad's in the year 1722. I select that year because it is the earliest in which the records give the avocation of the bridegroom. It is unnecessary to reproduce more than the name and calling of the husband :—

Peter Bradbury, Clothier.
John Wood, Sojourner in Saddleworth.
Jonah Newton, Sojourner in Saddleworth
John Broadbent, Clothier.
Thomas Brayshaw, Sojourner in Saddleworth.
George Schofield, Clothier.
John Whitehead, Clothier.
Abraham Lees, Yeoman.
James Broadbent, Linen Weaver.
David Nield, Clothier.
Edmund Scholefield, Clothier.
Richard Lawton, Clothier.
Henry Newton, Slater.
James Smith, Pedlar.
John Lawton, Clothier.
John Kenworthy, Clothier.
John Gartside, Clothier.
John Whitehead, Yeoman.
John Bradbury, Clothier.
Jacob Twedell, Fustian Weaver.

As there is no reason to suppose that " Clothiers " were more addicted to matrimony than those engaged in other crafts it will be obvious at a glance what a very large proportion of the male adult population was engaged in the making of cloth. It should perhaps be stated that in former times the term " clothier " did not mean, as now, merely a retailer of cloth made by others, but a man

who did in fact clothe his customers with the goods of his own creation, made by hand or the hand-loom, and in the maker's own home, not only *manu*factured, but, if I may coin a word, *domu*factured. Little wonder, then, that a district so devoted to the making of cloth drew the exiles from France as the magnet draws the needle.

And now, after what, I fear, many may have found an unduly long preamble, we are in a better position to consider and weigh whatever the Parish Registers of St. Chad's have to say on the matter in hand, and I hasten to acknowledge my indebtedness to the labours of Mr. John Radcliffe, who edited the two volumes containing copies of the records of Baptisms, Marriages and Burials at St. Chad's from the year 1614 to the year 1800.

The following excerpts will suffice for the moment :—

1614.

Margret, the daughter of George Malalew, bap. the 9th of October.

John Mallalew, burid the 2nd November.

1615.

Ane, daughter of Wrigley Mawlew* (Malalew) bapt. the 26th of November.

1617.

Alis, *filia* Wrigley Mawlew* (Malalew ?) bapt. Oct. 19th.

{Robert Shaw } was married September . .
{Margaret Mawlew* (Malalew) }

1633.

Elizabeth, *fil* Johis Malelu, April 8th, bapt.

1634.

* The keeper of the Register hearing the word "Mallelew" from French lips may well be pardoned for writing "Mawlew."

Thomas Wood and	married Sept. 16th.
Alice Malelu	

1641.

Oct. 3.—Thomas, *fil* John Malelu, bapt.

It seems tolerably clear that in the first half of the seventeenth century there were in the parish of Saddleworth three men bearing the name we now spell Mallalieu: George, Wrigley and John, probably brothers. The Christian names would seem to denote, if not an English extraction, at least an English settlement. The surname is as obviously alien. Now there are extant two Subsidy Rolls, one compiled in the reign of Richard II. and the year 1379, and a later one compiled in the reign of Henry VIII. and the year 1524, half a century before the massacre of St. Bartholomew. The former of these Rolls professes to set forth the names and abodes of all persons in, among other localities, the West Riding, of the age of sixteen, and not notorious mendicants; the latter contains similar and additional information. Now, in neither of these Rolls can the name of Mallalieu be found in any guise or form. Nor can the name be found in the index to "Yorkshire Fines and Recoveries," which covers the long period between the reigns of Edward I. and William IV., when Fines and Recoveries were abolished.

Obviously, then, between 1524 and 1614, a period of only ninety years, the Mallalieu family must have emerged from somewhere into the parish of Saddleworth.

The family tradition that the Mallalieus originally came from France finds great support from a letter written to me, in reply to enquiries, by Monsieur Henri Stein, the distinguished president of the National Society of the Antiquaries of France, a gentleman highly esteemed in more countries than his own for his profound

archæological erudition and not less for a charming courtesy that, I fear, is not always to be found among the students of abstruse subjects. I set forth copies and a translation of the letter and the enclosure to which M. Stein refers.

SECRÉTARIAT AU MUSÉE DU LOUVRE.

SOCIÉTÉ NATIONALE
DES ANTIQUAIRES DE FRANCE,

Paris, le 18 *Novembre*, 1919.

CHER MONSIEUR,

Je m' empresse de vous donner quelques détails complémentaires pour répondre à votre derniere lettre du 22 Octobre.

La seigneurie de Malleloy est en Lorraine, aujourd' hui canton de Nomeny, non loin de Nancy. Cette seigneurie a, en effet appartenu longtemps, et au moins depuis le XVI. siècle, à la famille noble Collignon. On trouve à cette date Jean Collignon qui déclare posséder à Malleloy une maison où le duc de Lorraine, Henri II., et le comte de Vaudémont vinrent loger plusieurs fois quand ils chassaient dans les environs[1] et Pierre Collignon, né à Nancy, fut anobli par lettres de l' année 1579. Plus tard (19 Mai, 1724), la seigneurie de Malleloy fut érigée en comté pour Edmond Collignon, conseiller d' Etat du duc de Lorraine.[2] Et je vous envoie la copie des lettres du 15 Août, 1736, en faveur du fils d' Edmond Collignon. Leurs armoiries étaient : *d' azur au sautoir d' argent cantonné de quatre besants d' or*.*

Il n' existe pas en France une institution semblable à celle du *Heralds' College*, dont vous me parlez, mais seulement des cabinets privés de généalogie qui demandent des prix élevés et ne sont pas tous recommandables.

Je pense que ces renseignements vous intéresseront et vous suffiront.

Veuillez agréer, cher Monsieur, l' assurance de mes sentiments distingués.

HENRI STEIN, *President*.

1 Archives de Meurthe-et-Moselle, à Nancy, B 5047.
2 Archives de Meurthe-et-Moselle, à Nancy, B 103.

* The *besants d'or* on the shield or coat were probably a Byzantine coin of gold and were added, probably, to indicate participation in one of the Crusades.

[Translation of M. Henri Stein's letter.]

NATIONAL SOCIETY OF THE
ANTIQUARIES OF FRANCE,
PARIS, *November 18th*, 1919.

SECRETARY'S OFFICE,
THE MUSEUM OF THE LOUVRE.

DEAR SIR,

I hasten to give you certain supplementary details, in reply to your last letter of October 22nd.

The Seignory of Malleloy is in Lorraine, now a canton of Nomeny, not far from Nancy. That seignory has for a long time, and at least since the 16th century, belonged to the noble family of Collignon. I find at that time a Jean Collignon laying claim to a house at Malleloy, at which the Duke of Lorraine, Henry II., and the Count de Vandemont often stayed when hunting in that neighbourhood,* and Pierre Collignon, born at Nancy, was ennobled by Letters Patent in the year 1579. Later (May 10th, 1724) the Seignory of Malleloy was elevated to the status of a county in favour of Edmond Collignon, counsellor of State to the Duke of Lorraine.† And I send you a copy of the Letters Patent of August 15th, 1730, in favour of the son of Edmond Collignon. Their arms were: Azur, au santoir d'argent, cantonné de quatre besants d'or . . . . . I think you will find this information interesting, and that it will suffice.

HENRY STEIN, *President*.

* Archives de Meurthe-et-Moselle, at Nancy, B.5047.
† Archives of Meurthe-et-Moselle, at Nancy, B.403.

LETTRES ACCORDÉES PAR FRANÇOIS III.,

DUC DE LORRAINE, A EDMOND COLLIGNON,

le 10 *Août*, 1730.

Nous avons mis en considération les bons et agréables services que notre cher et féal le sieur Edmond Collignon, chevalier, comte de Malleloy, a rendu à feu notre père jusqu' à son décès, avec beaucoup d' attachement, de zèle et de fidélité ; aussi feu notre dit seigneur et père, pour lui en marquer sa satisfaction, érigea sa terre de Malleloy en comte par lettres patentes du 10 Mai, 1724 ; depuis lequel temps il a

jony de cette qualité, et voulant la perpétuer à sa postérité, nous avons résolu d' ajouter la particule *de* à son nom de famille et de luy conférer le titre de comte ; à ces causes nous avons accordé au dit sieur Edmond Collignon, comte de Malleloy, d' ajouter la particule *de* à son nom de famille, et l' avons créé, nommé, décoré et illustré du nom, titre, qualité et dignité de comte ; et voulons que désormais le dit sieur de Collignon, ensemble ses enfans nés et à naître en légitime mariage, leur postérité et lignée, puissent se dire et qualifier comtes.*

* Extrait d' un volume intitulé : *Complément au Nobiliaire de Lorraine de Dom Pelletier*, par Henri Lepage et Léon Germain (Nancy, 1885, in-8), page 107.

[Translation of the Letters Patent.]

LETTERS PATENT GRANTED BY FRANCIS III., DUKE OF LORRAINE, TO EDMOND COLLIGNON.

August 16th, 1739.

We have taken into consideration the kind and acceptable services that our dear and loyal Sir Edmond Collignon, Knight, Count de Malleloy, rendered to our late father up to his death, with much devotion, zeal and fidelity ; also the fact that our late lord and father, to mark his appreciation of them, raised his domain of Malleloy to the dignity of a county by letters patent dated May 19th, 1724, a dignity enjoyed since then to the present time : and, being minded to perpetuate it in his posterity, we have decided to add the particle *de* to his family name, and to confer on him the title of Count : wherefore we have granted to the said Sir Edmond Collignon, Count of Malleloy, license to add the particle *de* to his family name, and have created, named, decorated and made him illustrious by the name, title, quality, and dignity of Count : and our will is that henceforth the said Sir Edmond Collignon and his lawful children and their posterity and line may assume the title of Counts.*

* Supplement to the Peerage of Lorraine, of Dom Pelletier, by Henri Lepage and Léon Germain (Nancy, 1885, in octavo), page 107.

The meaning and significance of the letter of M. Henri Stein, and of the copy Letters Patent, seems to be that one Pierre Collignon, state counsellor to the Duke of Lorraine, was ennobled in 1579 and obtained the grant of the domain of Malleloy—this for services rendered, the nature of which is not specified—neither is it stated who owned the estate before 1579, nor who were the

seigneurs de Malleloy before Pierre Collignon secured it from his ducal patron. But we know that the massacre of St. Bartholomew was in August, 1572, seven years before Collignon secured his patent of nobility and the estate of Malleloy, and it may well be, though it is not certain, that the Seigneurs of Malleloy, before Collignon, were themselves called Malleloy, that they were accused or suspected of Lutheran principles or sympathies, and, in fine, that the service so acceptable to the Duke of Lorraine was neither more nor less than heresy hunting. But without asserting, as indeed there is no desire to do, that the ancestors of the Mallalieus of Saddleworth were at one time Seigneurs of Malleloy, it is abundantly probable that the town of Malleloy had residents who had acquired their surnames from the village of their birth and abode ; just as in this country there are families bearing such names as Ashton, Beverley, Bowden, Crosland, Doncaster, Lockwood, Marsden—one could multiply instances *ad infinitum*—from the simple fact that at some remote period an ancestor lived in the village or town whose name was tacked on to his Christian name as surname. It is clear that the Collignons down to 1736 stood high in Court favour, and that involved a staunch adherence to the Church of Rome, and were there any Protestants or Huguenots in the town of Malleloy, near Nancy, in the year of doom, 1572, it behoved them to make good their escape, while yet there was time.

If, then, the Saddleworth Mallalieus came from France it is highly likely that the town of Malleloy was the cradle of their race and that they fled thence after 1572.

But why should the members of the Mallalieu family, scattered over a wide area, believe that their ancestor came to England from France, and that he was a Huguenot ? What more ground is there for that faith than for believing, say, that the first Mallalieus or

Malews recorded in the Saddleworth Registers hailed from Salendine Nook and were Baptists? I answer in two words—Family Tradition—the best of all evidence, when documentary evidence is not available, analogous to the evidence that our Courts of Law admit daily in disputes as to boundaries, rights of way, light, water, and other easements often of great value, sometimes, indeed, beyond price. It is called "Evidence of Reputation," or, to avoid technical language, "Evidence of General Belief."

Now as to the prevalence of the belief in the Mallalieu family, held not alone by those members of it now resident in and about Saddleworth, that their ancestors were Huguenot refugees from France there is evidence enough and to spare. Here, for instance, is a copy of a letter addressed to Mr. William Mallalieu, of Ockbrook, and entrusted to me by Mrs. Harriet S. Nelson, of Ockbrook, herself of Mallalieu descent, and whose courtesy in placing family records at my service I cannot well exaggerate :—

"BALTIMORE, CO. CORK,

April 23rd, 1893.

DEAR SIR,

I saw the name of Mallalieu in the Births column of the *Daily Chronicle* the other day, and as I am much interested in the name, I hope you will not think it intrusive of me to write and ask you if you could kindly give me some account of its origin.

It was the original name of my family. The earliest record I have of them is that three brothers named Mallalieu, finishers of woollen cloth, came from Brabant in consequence of religious persecution and settled at a place called French Mill in Saddleworth [Lancashire] in the time of Elizabeth. In the year 1670 there were two brothers, their descendants, settled near Rochdale, the younger of whom, George Mallalieu, was my ancestor.

I have always heard that there was a branch of the family that had kept to the original name, and should your family be that branch you might perhaps, be able to give me some further information.

In any case I should like to know where the name "Mallalieu" originated, and whether it has any meaning.

My father used to say that three little flowers, lilies perhaps, were the crest."

[Signed] BRENDA MELLADEW."

So here we have another variation—Melladew— in the spelling of the family name.

Here, again, is another letter written by Bishop W. F. Mallalieu of the Episcopal Methodist Church in the United States to Mr. William Mallalieu of Ockbrook :—

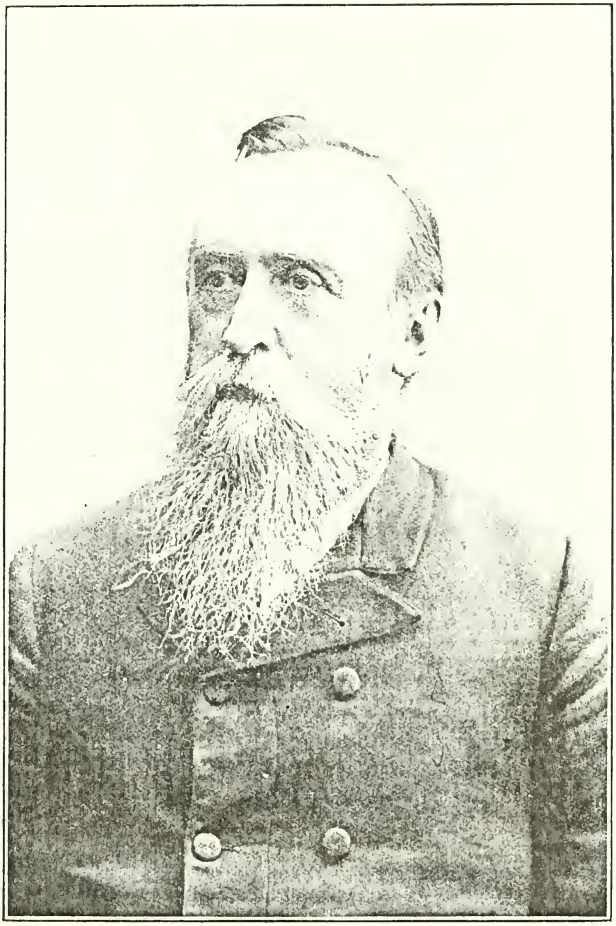
"AUBURNDALE, MASS., U.S.A.,
12/3/06.

MR. WILLIAM MALLALIEU, J.P.,

MY DEAR SIR,

Last April I received from Captain George A. Griden, Secretary of the New England Historic Genealogical Society of Boston, Mass., a note calling my attention to the fact that one of my name, yourself, was a member of an Antiquarian Society of Nottinghamshire, and after some time gave me your address. It has been in my mind to write you ever since receiving the note, but I have been delayed by official duties.

I am interested in the origin of our name. In our family there is a tradition that we are descended from a Francis Mallalieu, a Norman Frenchman who escaped to Holland just after the massacre of St. Bartholomew, Aug. 24, 1572, and thence went to



BISHOP WILLARD F. MALLALIEU

England [Yorkshire], and was concerned in the establishment and development of the manufacture of woollen goods, cloths, etc.

My father, John Mallalieu, did the same in Worcester County, in Mass., in 1812. He was born in Delph, Saddleworth, Sep. 28, 1784. His father's name was Jonathan Mallalieu, and his mother's name was Harriet Hochart (?), a woman of French descent, as you will see by the name.

There is no doubt that one of this name was with William the Conqueror at the battle of Hastings, 1066. Also, not many years ago, there was an admiral of the name in the English Navy. Also the Chief of the London Police in 1848 was a Mallalieu. Also, I am told, that one of the company of French refugees to whom Elizabeth granted in perpetuity the use of a crypt in Canterbury Cathedral was a Mallalieu.

I am very truly yours,

WILLARD FRANCIS MALLALEIU."

Bishop Mallalieu unfortunately omitted to state on what evidence he grounded his emphatic assertion, " There is no doubt that one of this name was with William the Conqueror at the battle of Hastings, 1066." The Roll of Battle Abbey is supposed to have been lost in the fire at Cowdray Park in 1793, where it was probably taken after the Abbey had been granted by Henry VIII. to Sir Anthony Browne, who destroyed it. The Duchess of Cleveland in " The Battle Abbey Roll " (Murray, 1889), prints versions of the Roll, with an account of the *Norman* lineages. I find—

" Malleu for Malaou, Viscount of Mauleon of Poitu," and a Savarie de Malleon was Constable of Porchester Castle in 1216.

But Malleloy was in Lorraine, not in Normandy.

The extract, however, is instructive as to the French origin of the name of the Yorkshire Mallalieus.

Planche's Roll of Arms, temp. Edw. I., has the name "Les Sires de Malu—Arms: Or, a chief Gu."

It is, therefore, possible enough that a Mawlew or Mallalieu was at Hastings, though I should hesitate to say with the Bishop that there is no doubt on the matter. I suppose that lawyers are more exacting than divines as to the evidence on which they base their convictions.

Bishop Mallalieu was not quite correct in saying that "the Chief of the London Police, in 1848, was a Mallalieu." There was, however, a Frank Mallalieu, Chief Inspector of Police for the London Dockyards. His nephew, Mr. John Hardy Mallalieu, resides at Springhead, near Oldham.

I cannot say how far Bishop Mallalieu was correct in stating that "Elizabeth granted to French refugees the use of a crpyt in Canterbury Cathedral." What is certain is that there exists to this day the Eglise Wallonne Huguenote Evangelique Francaise, founded in 1547 and established by Royal Charter of Edward VI., July 24th, 1550. That church worships in the crpyt of Canterbury Cathedral. The Archbishop of Canterbury is the President of the Church and the Reverend Jean R. Barnabas, its Minister. A card of invitation to the Sunday Service quotes very appropriately, Heb. xi., 36, 37: "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

Here, again, is another letter :—

THE MANSE, BALTONSBOROUGH,
NEAR GLASTONBURY, SOMERSET,
June 26th, 1919.

DEAR SIR,

In answer to your letters of the 21st and 6th inst. I am sorry you have had to wait so long for a reply, but I have been looking for any proofs I could give in support of the tradition in our family of the Mallalieu who came over with his family from France as a Huguenot and found a dwelling-place in Lancashire. I can only give you the name of the Mallalieu from whom I believe I am descended, viz., "Pierre." You might, however, be able to learn more from Mrs. H. S. Nelson, Hill Side, Ockbrook, near Derby. She may have a copy of a family tree which I believe once existed.

Believe me,
Yours faithfully,

D. F. E. SYKES, ESQ., Marsden. J. M. MALLALIEU.

Of, perhaps, greater weight as to the French origin of the name than any of the letters set forth above may be the following communication from Col. Duncan G. Pitcher, whose official position in connection with the Huguenot Society of London, entitles him to speak with the knowledge of a specialist, and to whom I am infinitely indebted for the very kind and courteous assistance he has rendered me in the researches involved in the preparation of this monograph :—

HUGUENOT SOCIETY OF LONDON.
(Founded 1885.)

Treasurer :
A. HERVÉ BROWNING,
16 Victoria Street,
Westminster, S.W.

Assistant Secretary
M. S. GIUSEPPI, F.S.A.,
94 Vineyard Hill Road,
Wimbledon, S.W.

Honorary Secretary :—
Colonel DUNCAN G. PITCHER,
30 Evelyn Mansions,
Carlisle Place, S.W.

20/6/19.

DEAR SIR,

Your letter of enquiry addressed to Mr. M. S. Giuseppi, Assistant

Secretary, has been passed on to me, as I usually undertake replies to similar communications.

As it happens I am on the point of leaving Town for a week or so, and when I return may be able to reply at greater length. At present I can only say that "Mallalieu" is undoubtedly French by origin and that Mr. William Mallalieu, of Swallows' Nest, Ockbrook, Derby, was elected as a Fellow of this Society in March, 1892, and was still on our List in 1904, and perhaps later, but I have not time this evening to admit of my searching for the exact date of his name disappearing. I see that he gave "Melladew" as an alternative spelling of the name.*

Yours truly,

DUNCAN G. PLUCHER, Col.,

D. F. F. SYKES, ESQ., LL.B. *Hon. Secretary.*

As to the former connection of the Mallalieus in England with the Huguenot Church, one salient fact remains. There formerly existed in Chelsea a chapel which was the place of worship of the Huguenots. *Teste* the following letter addressed to me:—

METROPOLITAN BOROUGH OF CHELSEA.
PUBLIC LIBRARY,
MANRESA ROAD,
LONDON, S.W. 3,
30th May, 1919.

DEAR SIR,

The Moravian Chapel here still exists, though not now used as a Chapel. It, however, had no connection with the Huguenots as such. I understand that a Chapel in Glebe Place at one time belonged to the Huguenots. It was pulled down some few years ago, but where the Registers, if any, are now I do not know. The Huguenot Society of London may have some information and you might apply to Mr. A. Hervé Browning (the Treasurer) at 10, Victoria St., Westminster, S.W. 1, to see if the Society has any record. I am sorry we have no fuller record to help you

Yours faithfully,
J. HENRY QUINN.

D. F. E. SYKES, ESQ., LL.B.,
Ainsley House, Marsden.

Tombstones removed from the site of the chapel in Glebe Place were examined, some years ago, by Mr. F. W. Mallalieu, of Delph. Some of them bore the names of departed Mallalieus.

* See, *ante*, the letter of Miss Brenda Melladew of Baltimore, Co. Cork.

PART II.

The previous pages have been mainly devoted to the setting forth of evidence in support of the French extraction and Huguenot connection of the family with which this little monograph is concerned.

It is interesting to follow the fortunes of the descendants of the Mallalieus whose names appear in the St. Chad's Register of the year 1614—George, Wrigley and John.

If those unhappy victims of a relentless Church hoped to find in England that peace which they had not known in the land from which they or their fathers had fled, their hopes must have been rudely dashed. The strong hands of Henry VIII. and his daughter Elizabeth did indeed defend the Faith, and James I., in whose reign we first find mention of the name of Mallalieu in the St. Chad Register, was too recently come from the land of John Knox, and was himself too insecurely seated on the English throne to have coquetted with the Scarlet Woman had he been ever so minded. That monarch died in 1625. "Under his weak rule"—to quote Lord Macaulay*—"the spirit of liberty had grown strong, and had become equal to a great contest. The contest was brought on by the policy of his successor. Charles bore no resemblance to his father. He was not a driveller, or a buffoon, or a coward. It would be absurd to deny that he was a scholar and a gentleman, a man of exquisite taste in the fine arts, a man of strict morals in private life. His talents for business were respectable; his demeanour was kingly. But he was false, imperious, obstinate,

* Essays: Lord Nugent's Memorials of Hampden.

narrow-minded, ignorant of the temper of his people, unobservant of the signs of the times. The whole principle of his government was resistance to public opinion ; nor did he make any real concession to that opinion till it mattered not whether he resisted or conceded, till the nation which had long ceased to love him or to trust him, had at last ceased to fear him." In the year 1641, when George Malalew and Wrigley Malalew—the John Malalew of 1614 had died, it should be stated, in that year,—must have been either in their prime or in advanced years, a document was signed by the "Protestors of Quick-cum-Saddleworth" which left little doubt which side the signators would take in the great contest between King and Parliament. They expressed their resolve "to maintain the religion established against Roman innovation ; to protect the King's person, the freedom of Parliament, and the rights and liberties of the subject." I suspect the clause about the protection of the King's person was inserted by some canny Yorkshireman as a sort of sugar to the pill. That protest was signed, among others, by the Rev. William Wilson, Curate of St. Chad's, by George Mallalewe (whom I take to have been the George of that ilk living in 1614), by another George Mallalew, whom I take to be his son, the son whose burial in March, 1675, is recorded in the Register, by John Mallalew, whom I take to be the John Mallalew whose burial in November, 1673, is duly recorded, and who was probably sprung from the John who was buried in 1614, and who would probably, if so, be the cousin-german of his co-signator, George, and by a James Malalewe, whose kinship, though practically certain, I am unable to trace.

That Protestation of the year 1641 is the earliest public and official record I can find of any participation of the Mallalieu family in the political struggles of the country of their adoption,

and they could have entered the arena at no more critical period of our national life. It was, as the most eloquent and graceful writer that ever wrote in the English tongue has said,* " one of the most remarkable eras in the history of mankind, at the very crisis of the struggle between Oromasdes and Arimanes, liberty and despotism, reason and prejudice. That great battle was fought for no single generation, for no single land. The destinies of the human race were staked on the same cast with the freedom of the English people. Then were first proclaimed those mighty principles which have since worked their way into the depths of the American forests, which have roused Greece from the slavery and degradation of two thousands years, and which, from one end of Europe to the other, have kindled an unquenchable fire in the hearts of the oppressed, and loosed the knees of the oppressor with an unwonted fear." And surely we who have witnessed and rejoiced in the spirit of the British race in the Great War may proudly claim that its sons of this day are no unworthy descendants of those who struck for freedom in the far-off days of which Macaulay wrote so movingly.

These pages are no fitting place for even the briefest account of the long struggle of the Civil War. Suffice it to say that the landed gentry and the clergy of the West Riding, as of other parts of England, were, for the most part, ranged on the side of the King, whilst the traders and artisans mainly fought on the side of Parliament ; and it should be no little source of pride to us of this day that the electors of Yorkshire, including those of what is now the Colne Valley Division, returned to Parliament for many years of those troubled times " the great Lord Fairfax," who, in 1645, was appointed by the House of Commons chief in command of

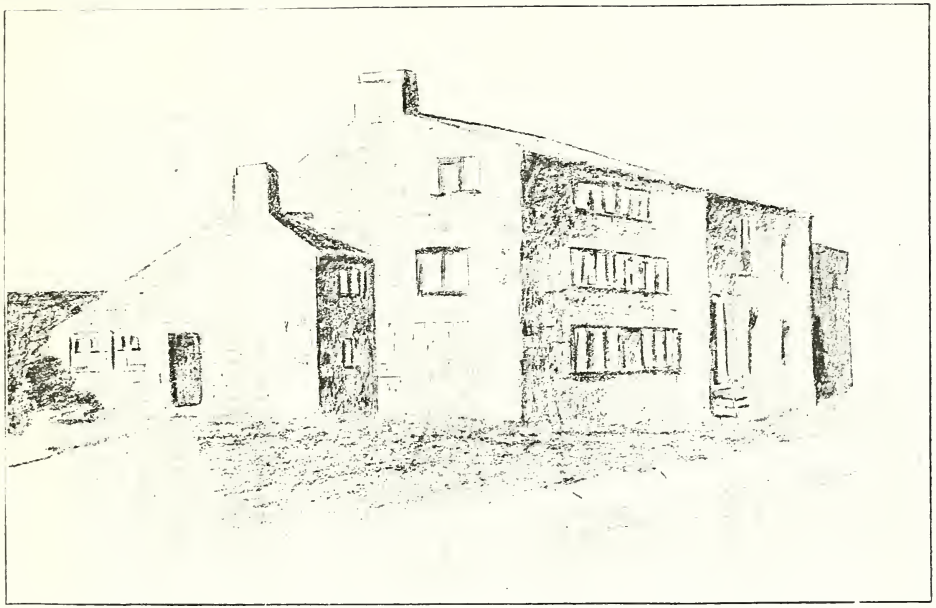
* Macaulay : Essays : Milton.

the Parliament forces; and the present member for that Division may reflect with legitimate satisfaction that the victor of Naseby represented in the supreme council of the realm the people of this Valley, and espoused the same principles of religious and civil liberty to which he is himself attached, and whose price, it cannot be too often repeated, is eternal vigilance.

In the year 1660 Charles II. ascended the throne which his father's folly or his father's sins—we will not quarrel about the word—had forfeited. One of the first Acts of his reign imposed upon the people the odious Hearth Tax, a levy which, again to quote Lord Macaulay, "seems to have united all the worst evils which can be imputed to any tax. It was unequal, and unequal in a most pernicious way, for it pressed heavily on the poor and lightly on the rich. A peasant, whose property was not worth twenty pounds, had to pay several shillings, while the mansion of an opulent noble in Lincoon's Inn Fields was seldom assessed at two guineas. The collectors were empowered to examine the interior of every home in the realm, to force the doors of bedrooms, and, if the sum demanded were not punctually paid, to sell the trencher on which the barley loaf was divided among the poor children and the pillow from under the head of the lying-in woman. Nor could the Treasury effectually restrain the chimney-man from using his powers with harshness; for the tax was farmed, and the Government was consequently forced to connive at outrages and exactions which have, in every age, made the name of a publican a proverb for all that is hateful.*

In the Returns of the Constable of the West Riding of "the

* The Tax, imposed in 1660, was repealed in 1689 by one of the earliest enactments after the Revolution. The term "Publican" was used by Lord Macaulay in its old sense of a Tax Farmer.



OLD HOMESTEAD OF JOSEPH MALLALIEU, DELPH GREAVES.

names of the persons with the numer their Hearthes for Lady Day. 1666, within the Wapentake of Agbrigg and Morley," in the Quick Bill, I find John Mallalew returned as occupying a house with one Hearth, or fireplace, which presumably would be in the combined kitchen and "living room." The Mallalew so taxed would perhaps be the John Malelew who was buried at St. Chad's on Nov. 15th, 1673. In the Returns for the years 1760-80, George, Malledew, Thomas Malledew and John Malledew, taxed each for one Hearth, were clearly not at that time very opulent members of the community. The George Malladew so taxed may have been the George of that name buried at St. Chad's in March, 1675, or he may have been a later George, his son, who married Mary Royton, in October, 1678, and in February, 1680, wed Mary Schofeild—the "Old George Mallalew of Wharnton Brow" of the Parish Registers, who was not gathered to his fathers till November, 1734, four years after the celebration of his "golden wedding day" to Mary Scholefeild, and who, if born, as he probably was, about the year 1654 or even earlier, saw the Protectorates of Oliver Cromwell and his son Richard, the restoration and death of Charles II., the accession and abdication of James II., the "Glorious Revolution" of 1689, the accession and death of William III., of Mary II., of Anne, and of George I., and the accession of George II.

It is not till we reach the year 1702 that the public documents still extant, in recording the births, marriages, deaths, or other events in the family with which we are concerned, give any description or addition to the Christian and surname of the member referred to. In that year, however, the Chief Rent Roll of Saddleworth mentions the payment of 1s. 1d. by "Widow Mallalieu and her Drs. (daughters) for Runninghill." I have no desire

to exalt the law at the expense of the Church, but it certainly is noteworthy that the Rent Roll, which was probably kept by a lawyer, renders the name as we spell it to-day, whilst the Curates of St. Chad's, or their clerks or sextons, spelt the name apparently as fancy suggested. The "Widow Mallalieu" referred to was probably that "Margret, ye wife of Thomas Mallalew," who was buried at St. Chad's in Febraury, 1703, whose maiden name was Margret Bradbury, and whom Thomas Mallalew married *en secondes noces*, in December, 1682. A later entry, also giving a place of residence, is found in the Parish Register. It records the baptism, on April 18th, 1725, of John, son of Thomas Mallalue, Clothier, and Grace, his wife, "de French Miln." In 1738, Thomas Mallalue's wife, Grace, bore him another son, and this time the residence of the parents is given as "French's."

It is a general and long-held belief in Saddleworth that French Miln and French's obtained those distinctive names from the circumstance of the Miln or Mill having once been owned or "run," and the district called French's inhabited, by people of French origin. Anyone who knows the people of the Colne Valley well is aware of their inveterate habit of affixing to almost every man and to nearly every woman, and to most places, some epithet suggested by some deviation from what was regarded as normal. I know myself a man who is commonly called "Pudsey," another who answers to "Yank," another to "Yorky," and the list might be prolonged almost indefinitely. It would seem to a visitor to the Colne Valley as though the natives delight in calling a man by any name but his rightful one, and men, and women too, are often well known by those *agnomina* to many people who would be puzzled to state their rightful names. So I think it may be taken as at least highly likely that the common belief that refers

the designation to a French connection is, as common beliefs often are, grounded on some known fact the memory of which has been handed down from father to son.

It is but right, however, to say that Mr. Alfred J. Howcroft, the gifted author of the "History of the Chapelry and Church of Saddleworth,"* makes a suggestion that is entitled to the consideration that any point raised by so well-versed a writer may justly claim, Mr. Howcroft quotes from the Lay Subsidies 25 Edw. I. [1297]: "Gilbertus de Fraunsays habet ij boves, precium cujus libet VS."—Gilbert of Fraunsays has two oxen, price of each 5 -; and comments, "Fraunsays, if Frenches, would throw overboard any known or supposed Huguenot settlement there in later times." There is much value in an "if"; and Mr. Howcroft, like any other antiquarian of repute, desirous above all things to be accurate, does not affirm that the "Fraunsays" of the year 1297 is the same place as the "French's" of later days.

There are many people in the Colne Valley called "France," or, in the vernacular, "Fraunce," but I have never known "France" or "Fraunce" to be converted into "French." It is much more likely that the "Fraunsays" of the Lay Subsidy of Edward I. stood for "Francois" or "Francis," and that the owner of the two oxen was Gilbert, son of Francois or Francis, for it is needless to state that in the days of the Edwards, French personal, as distinguished from place, names, were common in the land the Normans had conquered. I say *personal* as distinguished from *place* names advisedly. If the reader cares to peruse the Subsidy Rolls of the Edwards and of later English monarchs, he will find that the *place* names added to the names of the taxpayers are Saxon or Danish or even Celtic in their origin. If one come across an addition after the *de* which is not redolent of

* Hirst & Rennie, Oldham, 1915.

the soil and in our island tongue, it is safe to conclude the reference is not to the holding of the person taxed, but to his paternity. I have laboured this point perhaps unduly, but courtesy requires that I should state why, with great deference, I venture to think that the "Fraunsays" of the year 1297 had nothing at all to do with the "French Miln" of the Parish Register of the years 1725 or the "French's" of the Register of the year 1738.

As I have said on a previous page, the Hearth Tax Returns suggest that the Saddleworth Mallalieus of that day and generation were by no means opulent. A man whose house contains only one fireplace is not usually in affluent circumstances. I conclude that whatever the men who sought asylum and security in the midst of the Greenfield Hills may have been in their own country, they had to begin life anew in the country of their adoption. Possibly like our first parents after the expulsion from Eden

"Some natural tears they shed,
But dried them soon. The world was all before them."

They brought probably little or no wealth in money; but the history of industrial England teems with evidence that the Huguenot refugees brought with them something more precious than silver or gold—they brought *character*. A man does not embrace martyrdom for conscience sake unless he be cast in heroic mould. Henry IV., Henry of Navarre, the champion of Protestantism in France in the conflict between the Roman Church and the unquenchable spirit of civil and religious freedom, Henry the leader, the Protagonist of the Faith, could bring himself to say *Paris vaut bien une messe*—to gain Paris and the throne of France why not conform and attend the Mass? "After all," he may have said in his heart, with the cynic of old, "all religions are equally false and all are equally useful." But the poor peasants

and artisans of the Vaux were made of sterner stuff. They believed what they said they believed, and they were prepared to give something more than lip service to the faith which was dearer to them than country, dearer than wealth, dearer than bodily ease and comfort, dearer than life itself. I repeat these Huguenot refugees brought to the land that had the deep-seated wisdom that lies in all noble acts, the wisdom to harbour and protect and encourage these hapless exiles, something more precious than rubies: they brought constancy, industry, frugal ways, the will to work, the skill to earn and the sense to keep. Gradually we see the settlers in the ancient parish that lies in the shadow of the venerable pile of St. Chad's making good their foothold in the land they had made their home. They appear to have become attached to the Anglican Church in Saddleworth. To them the Reformed Church of England, freed as the Reformation under Henry VIII., Edward VI. and Elizabeth had freed it, from the worst vices and superstitions of Rome, though to some of us of these later times she may seem to have been dangerously near to the bondage she had shaken off, to them, I say, the Anglican Church, even of those days, would seem as an oasis in the desert seems to him who perisheth under the torrid rays of the Equator's sun and thirsteth for the water of life. They became, then, communicants of the Church as by law established. That Church, with all the faults and all the shortcomings that some impute to it, has generally displayed a tolerably tolerant attitude to those who are not too acrimonious in their dissent. Thus Canon Hulbert in his "Annals of the Church in Slaithwaite," * records of the Moravian Brethren in Linthwaite, which is but what we may style a Sabbath Day's journey from Saddleworth: "James and Thomas Sykes

* London: Longman & Co., 1864.

of Linthwaite Hall, with Samuel Cotton, were members of the Moravian Church, but attended at Slaithwaite (Church) except when they walked over to Fulneck to the services and communion of the United Brethren. . . The Moravians came over once a month and held a service in the Old Hall, so long as any of the family remained there, which was until the death of Mr. Thomas Sykes and his widow, about 1847. Mr. Robert Sykes, their son, also a Moravian, has recently deceased. In their later years, when these venerable persons were unable to go to Fulneck, they gladly communicated at Slaithwaite Church, and lie in the Old Burial Ground."

It is beyond question that many members of the Mallalieu family, some of them incontestably sprung from the Saddleworth branch, have been and are eminent in the Moravian Church. The tenets and ritual of the Moravian Brethren, who in 1467 broke away from the Western Church, elected ministers of their own, who accepted the Bible as their only standard of faith, rejected the authority of the Bishop of Rome, and taught that " to know God, to love Him, to do His Commandments, and to submit to His will," was the sum of religion, must have appealed very strongly to all the Huguenot refugees.

It is certain also that members of that family have attained to eminence and distinction in that Church.

Of some of these short notices will be found in the Appendix ; but I trust the following copy of Letters of Ordination in the Moravian Church will be of interest to the reader. The Thomas Mallalieu mentioned in the document was a near connexion of Mrs. H. S. Nelson, of Ockbrook, whom I have already had grateful occasion to mention in these pages.

(Copy).

IN THE NAME of our Lord and Saviour Jesus Christ, the great Shepherd and Bishop of all souls, Who is, over all, God blessed for ever, Amen. Whereas from the very times of the Apostles there were Bishops, Presbyters and Deacons ordained to feed the Church of God which He has purchased with His own blood. And whereas this salutary institution has been ever sacredly observed in the Protestant Church of the Brethren from its first foundation to its present time, THESE ARE TO WITNESS that our dear Brother, THOMAS MALLALIEU, being called to the service of the Brethren's Church on the 5th day of March of this current year, in the presence of the Brethren's congregation at this place, HATH, according to the direction of the Representatives of the Synod, been ordained by me, the subscribed, with imposition of hands and prayer, in the Name of the Father and of the Son and of the Holy Ghost, a DEACON of the Protestant Church of the Brethren and duly authorized to do all such acts as a Deacon of our Church is qualified to do and perform. May the Lord Himself fit out this our Brother in a powerful manner with His Grace and the gifts of the Holy Ghost requisite for his office, that his work in the vineyard of our Lord may be attended with blessing. Amen.

IN WITNESS of the said Ordination I have signed those present Testimonials with my own hand and sealed the same with the Seal of our Church.

Samuel H. Trangold Benade,

Fulneck, Episc. Fratrum.

The 5th day of March, 1809. [L.S.]

It is not, as will be seen by the Table of Descent which accompanies this work, difficult to trace the connexion of the

Reverend Thomas Mallalieu and of the various other persons of whom some mention will be found in the Appendix connected with the Moravian Church, with those Mallalieus whose names I have previously cited from the Register of St. Chad's in Saddleworth : and it is, therefore, no enforced conjecture that some of the earlier settlers of that name in that parish or their issue, were wont to worship, when opportunity offered, with the Moravian Brethren meeting in the Linthwaite Old Hall. One loves to dwell upon the mental picture of these stout old Huguenots, with the good housewife and bonnie bairns, trudging over Stanedge moor by the old coach road or the older pack-horse track from Delph or Greenfield to the historic Hall at Linthwaite. They may have had for companions the descendants of Dutch Refugees from the Spanish persecutions in the Low Countries, if Mr. Howcroft is right in surmising that Friezland in Saddleworth owes its name to a Dutch province whence persecuted Protestants had fled as the Huguenots had fled from France.* But save for what a too zealous vicar or curate might deem lapses from grace the Saddleworth Mallalieus of the earlier days were evidently moderately faithful to St. Chad's. At its font their children were received into the bosom of the Church ; at its altar they made their marriage vows ; in its "God's acre" they found rest after this fitful fever we call life. There were, however, at times, occasions for admonition, for in Mr. Howcrofts' admirable monograph, previously quoted, we find : " John Mallalew de . . . " among the " Excommunicat p' sons in Nedham Court." Perhaps like Robert Shaw of Saddleworth, who also fell under censure, apparently at the same visitation of the Archdeacon, " John Mallalew de . . . " was " a continuall worker att Service tyme."

* Chapelry and Church of Saddleworth, p. 153. (sub title Toponomy).

Anyhow, he could not very well be excommunicated unless he was in communion with the Church. But a Mallalieu of later date made amends, for in the year 1726, " John Mallalue, Whickins," was one of the two churchwardens ; and, by a very curious coincidence, his colleague was one Robert Shaw, the names of Mallalue and Shaw which in Nedham Court were covered with obloquy by the Church being, a century later, conjoined in one of the most important offices of the Church. In 1778 again, " Henry Mallalue " is warden " for Leeses " ; but after that, to the present time, that honourable office has not, apparently, been held at St. Chad's by any member of the family.

I attach some importance to these appointments as indicative of the gradual absorption of the whilolm strangers into our social and parochial life. In former times, when Local Boards and District Councils were unknown, the Vestry, which, I need scarcely say, elected the People's Wardens, discharged much the same functions as our District and Town Councils do now, and a warden was, by virtue of his office, a man of considerable power and authority in local administration. In 1853 the first Board of Guardians was elected, and Samuel Mallalieu, of Bank Top, Marchant [*sic.*] was certified as one of the members ; whilst in 1900 Mr. F. W. Mallalieu, J.P., now the Member of Parliament for the Colne Valley Division, was Chairman of the first Urban District Council of Saddleworth, and from 1894 to 1908 was also a member of the Board of Guardians, sitting for the Delph Ward.

If we seek to discover what part, if any, has been played in the past by the Saddleworth Mallalieus in the great political controversies that have vexed the State since the happy settlement by the Revolution of 1688, we are confronted with the fact that

history rarely preserves the names of any but those who were in the forefront of the Titanic conflicts whose recital still thrills the reader of the annals of our country. But it so chances that the names have been preserved and published, not only of the candidates, but also of the voters, in one of the most keenly contested elections ever witnessed, even in Yorkshire, since writs were first issued for the return of knights of the shire to Parliament. I refer to the historic election of 1807. The polling for the whole county was opened in the Castle Yard at York, on May 20th, and was not formally closed till June 5th. The electors, the forty-shilling freeholders, who did not reside in the capital city, had perforce to walk, ride or drive thither. The Whig voters of a locality usually arranged to ride to York in a body. The Tories, be sure, were not to be outdone in these matters. All along the route open house was kept by known publicans—the Royal George, say, was blue; the Pig and Whistle was yellow. Long before York was reached many a good voter sate his steed with difficulty. Then, of course, there were free fights between the opposing factions, and, to mend matters, the great body of unenfranchised lined the highway and greeted the men bent on their high duty to the State with cheers, groans, flowers or rotten eggs as their political leanings prompted. Woeful was the plight in which the wayworn political pilgrims reached the Castle Yard and worse their case e'er, their votes cast, many toasts quaffed—in fine, their duty done—they won home to distant thorpe or hamlet, where an anxious spouse awaited their return.

It was the first contested election for the county for sixty-six years. Probably not one voter had ever given a Parliamentary vote before. The occasion had all the zest of novelty. The contest had a more serious claim to the interest it excited. It

was a battle *à l' outrance* for the political dominance of the county, a fight to the death between the noble houses of Fitzwilliam [Whig] and Harewood [Tory]. The Whig candidate was Viscount Milton, the Tory, the Hon. Henry Lascelles. But there was another candidate whose name will live when those of the other suitors for Yorkshire's hand and heart survive only on marble monuments or in musty records—William Wilberforce, the advocate of the abolition of slavery. As the descendant of Whig forbears it is with regret I am compelled to own the Whig leaders did their best to cold-shoulder Wilberforce. But the great heart of the county rose superior to old party shibboleths, and Wilberforce headed the poll. The figures were :—

Wilberforce ..	11,806
Milton	11,177
Lascelles ..	10,989
Fawkes [a candidate *pour rire*]	2

Eight thousand eight hundred and eighty voters split their votes between Wilberforce and Lascelles, and that put Wilberforce in, though it left Lascelles in the cold.

It is interesting to note how the people of Colne Valley and the adjacent parish of Saddleworth voted in the greatest and most costly—it was computed the election cost Lord Milton and Mr Lascelles more than a quarter of a million pounds—of recorded political contests. Golker [Golcar] went nearly solid for Lord Milton, Lascelles securing but 14 votes, Wilberforce but 11, Milton 39 ; Longwood gave Milton 14 votes, Lascelles but 2, Wilberforce 4 ; Linthwaite, Milton 7 votes, Lascelles 5, Wilberforce 6. I rejoice to record that Samuel Sykes, of Linthwaite Hall, plumped for Wilberforce—the only Linthwaite

voter who did, though the champion of the slaves secured also 3 split votes in Linthwaite. From Slaughwaite [Slaithwaite] only three voters rode to York—the curate of the church being one. The three voted the Tory " ticket "—Lascelles and Wilberforce, as might be expected from the village which at that time was in the pocket of the Earl of Dartmouth. Marsden, too, went Tory [Lascelles and Wilberforce], Lord Milton getting only one vote. On the Saddleworth side of Stanedge the Fitzwilliam influence again asserted itself: out of 94 voters, 53 plumped for Milton, 27 split their votes between Lascelles and Wilberforce. Of these 27 " George Malalieu " was one—that " George Mallalue," I opine, who was baptised at St. Chad's in 1756, and who, had he lived long enough, could have cast his vote almost at his own doorsteps and helped to return to Parliament his own great-grand-nephew, the present member for Colne Valley.

But between the election of 1807 and the year that witnessed the return of Mr. F. W. Mallalieu to Parliament the whole political system of this country underwent changes that in their sum amounted to a constitutional revolution. In 1807 the whole of the county of York returned but two knights of the shire to Westminster; in 1826 the representation had been increased to four members, and of the four members returned in that year Viscount Milton headed the poll, having, for one of his colleagues, Mr. John Marshall, a Leeds merchant, one of many portents that the exclusive sway of the great land-owners was passing, and passing beyond recall. Under the great Reform Act of 1832, the West Riding became, for parliamentary electoral purposes, a separate county, with two members; in 1861 the West Riding itself was split into two Electoral Divisions, and in 1885 the Colne Valley Dicision of the West Riding was constituted under an

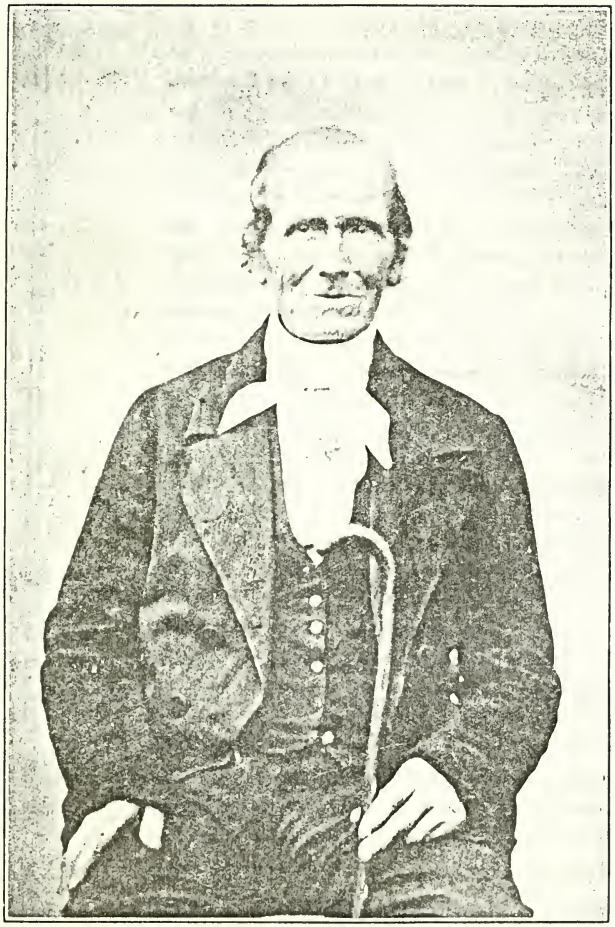
enlarged franchise. In 1907 that Division gave to the social and political student much to ponder on by the return of Mr. Albert Victor Grayson, a Socialist, " naked and unashamed," or perhaps, to avoid any suspicion of an offensive meaning, it were better to say a Socialist who did not seek to cloak his Socialism by any of the adjectival subtleties by which some seek to disarm opposition. In the year 1910 Mr. Chas. Leach, a Liberal, wrested the seat from Mr. Grayson, and on Mr. Leach's retirement, in 1916, Mr. F. W. Mallalieu was returned unopposed. But everyone knew that the party that had returned Mr. Grayson only bided its time and husbanded its resources. In December, 1918, the Prime Minister, Mr. Lloyd George, appealed to the county for a renewal of the confidence the nation had reposed in him throughout the anxious years of the Great War. The people of the Empire were war-worn and weary, and the Labour Party in the Colne Valley Division thought the hour had come when they might hope to recover the coveted seat lost by Mr. Grayson. The candidates for the constituency, which for the first time saw women among the electors, were Mr. F. W. Mallalieu (Coalition) and Mr. Wilfred Whiteley, Socialist. Mr. Mallalieu was returned by an overwhelming majority.

As I have said, Mr. Mallalieu is the great grand-nephew of that George Malalue who rode to York in 1807 to vote for the champion of the slave. The Table of Descent, which accompanies this little work, has been compiled from such sources of information as are accessible, but though it is probably correct I do not vouch it to be so, for the earlier records of St. Chad's still extant leave something to be desired. I should prefer to say that until we reach the time of the " Old George Mallalieu," who

was buried in 1734, the Table must be taken to be of a more or less speculative character.

Joseph Mallalieu, the grandfather of Mr. F. W. Mallalieu, and the great great-grandson of "Old George Mallalew, of Wharton Brow," must have been a happy man, if the Psalmist errs not in asserting that children are "as arrows in the hand of a mighty man" and "happy is the man that hath his quiver full of them." He was twice married and has left it on record in the Family Bible, in an entry made by him on Feb. 16th, 1869, in the eighty-second year of his age, that he had been the father of nineteen children of whom he had "lived to see fifteen brought up" and "fourteen married," whilst there was still one "unmarried in his 29th year." Of this numerous progeny David, born in 1830, and Henry, born in 1831, were respectively the eleventh and twelfth of the children of Joseph Mallalieu: and of them more anon.

Let us pause for a moment to dwell upon the life that must have been led by Joseph and his wives and children. The husband and father was born in 1787, two years before the French Revolution. England was engaged throughout the greater part of his youth and early manhood in the long struggle with Napoleon Buonaparte. Throughout the whole of that time food was terribly hard to come by among the working-classes. The farmers were better off. They sold their corn and young stock at inflated prices and reaped a golden harvest out of the war. But the people of this district, the hardy "clothiers," living always on the border-line of poverty and compelled to incessant toil and self-denial, endured for years, with what fortitude they might, constant deprivation of what we now regard as the common necessaries of our daily life. There was no Food Controller, no



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rationing in what the *laudator temporis acti*, the man who is ever decrying his own lot and the times in which it is cast, is wont to call "the good old days when George the third was king." The rich and well-to-do took care that they and their households wanted not: the poor must shift for themselves. Wheaten flour was retailed at 8s. to 9s. per stone; oatmeal, which was the staple food of the working-class, was proportionately dear, and butcher's meat was a luxury undreamed of in the humble dwellings of the hand-loom weavers, save on occasional Sundays and on high-days and holidays. Even after Waterloo tea was 8s. per lb., coffee 3s. 6d., salt 3s. 4d., soap 1s. and candles 9d.—it was not till 1822 that coal-gas came into general use as an illuminant even in towns. There were no railways, no tramcars: you stayed at home or went on foot. There were no theatres, no picture-palaces, and no money for them if such delights had existed. Work was scarce, for in the home market only could be found a sale for the produce of the loom. If a weaver took in "country work," or in other words worked for a man who jobbed out his pieces to be woven in their own cottages by his scarce more humble neighbours, wages were low. How body and soul were kept together in those days is a constant marvel, till one reflects how little of what we degenerate descendants of those hardy, thrifty craftsmen consume in meat and drink is really necessary for the sustenance of the body in rude and healthy vigour and how much, though tickling to the palate and grateful to the senses, is not only waste, but harmful waste. There were, I need scarcely say, no Council Schools, no compulsory education. There was the village dominie, the Sir Oracle of the little hamlet, for those whose parents could spare a few weekly pence. Delph possessed, in the early decade of the last century, a schoolmaster who was regarded as a very prodigy of learning, Joe o' th' Ragstones, and to

Joe a little, to self-culture much, some of Joseph Mallalieu's long family owed their education.

And now is it not good to ponder on the character of the father and mothers who in such times as those and under such conditions reared such a family as that vouchsafed, in the mysterious dispensation of Providence, to Joseph Mallalieu and his help-mates. You may be sure there was toil from early morn to long past the dewy eve; there was privation cheerfully borne and a well-spring of sustaining hope, the straining forward to the better instead of the futile lament and sullen discontent which lead a man to the abandonment of effort. And I do not think the lives of Joseph Mallalieu and his family were all cloud: there was sunshine in its season, be sure. Look upon the lineaments of Joseph Mallalieu and his second wife as they are limned for us in the portraits that add a perhaps needed touch of interest to these pages. Those are not the faces of a miserable man and a care-worn woman. There are cheery good nature and a quiet dignity discernible there if I can read faces at all; those are not likenesses of beings soured by the envy, hatred, malice and all uncharitableness which seem to be the creed and doctrine of too many of the self-constituted guides and philosophers—friends I will not call them—of the working-classes of to-day. Foolish people talk of the blue blood that runs in their veins, but I think any sane and healthy-minded man would, had he his choice, elect for an ancestor such another as Joseph Mallalieu in preference to one of the titled freebooters whose names figure in so many vaunted lineages of the highly placed and nobly born.

David Mallalieu and Henry Mallalieu, sons of Joseph Mallalieu, by his second wife, were born, as I have said, respectively in 1830 and 1831—before the great Reform Act that gave a stinted measure

of political freedom to the people, and before the Repeal of the Corn Laws that ensured for the masses that priceless boon, the untaxed quartern wheaten loaf. Their tender years knew the miseries of "the black 'forties"—a tale so oft, so movingly told by writers whose art I can admire without hoping to emulate that it needs not to repeat the story here. They were passed, too, before the efforts of Richard Oastler had borne fruit; but as both were hand-loom weavers they escaped the horrors of the Factory System. The paternal home was then at Delph Barn; there was a removal to Delph Lane, and a later one to Delph Greaves, to cottages with scant accommodation for so large a family and the indispensable hand-loom. Had I the pen of a poet I would surely indite an ode to the clacking hand-loom with its beam, its healds and slays, its wobbling shuttle and its creaking treadle. "The world mine oyster is, and with my sword I'll open it," boasts the swash-buckler. The ramshackle old loom has opened the oyster for many a family in the Colne Valley, and a shuttle *passant* should be emblazoned on their shields; and who but a fool or a snob would blush to see it there. All honour to him who "seeks the bubble, reputation, e'en at the cannon's mouth"; but are not the homely virtues of industry, endurance, self-denial and thrift as goodly assets to man and the State as the spirit that leads a forlorn hope or rides the whirlwind and directs the storm of the stricken field?

The life-story of Henry Mallalieu has been told in part by those who knew him better than did the present writer; though I am not without pleasant and stirring memories of his impressive personality. I draw largely, therefore, upon an obituary notice that appeared in *The Oldham Chronicle* of July 5th, 1902—"At the age of twelve he found it necessary to work for his daily bread, and followed the avocation of hand-loom weaver, which, indeed,

was the general occupation of the wage-earner . . . . When quite a young men Mr. Mallalieu took a great and intelligent interest in the public affairs of the parish. He and others joined in a movement which resulted in the formation of a Mechanics' Institution in 1855. The public meeting-room was in a small place in Back Millgate, but this led to the establishment of the present handsome premises."

Let me interpose a word or two before resuming the extracts from the journalist's narrative. It has fallen to my lot to enquire into the formation of many Mechanic's Institutes in various parts of this district, and I have found, almost without exception, that the young men who took an active and earnest part in the inception of those academies have, in later life, not only been successful in their own business undertakings, but also zealous and honoured workers for the social and civil betterment of the districts in which they resided. There seem to be two markedly contrasted types of youth : one lad appears to have resolved that for him life shall be, so far as he can make it so, all " beer and skittles " ; another, whilst not averse to skittles nor to a modest glass of ale on occasion, feels that he has it in him to rise above the station in which he was born. That lad, instead of sitting down and waiting for plums to fall into his mouth, sets to work to climb the tree on which hangs the luscious fruit, and wastes not the golden hours listening to frothy malcontents gird at the inequalities of Nature and the iniquities of the social order, calling on the gods and on Parliament to transform a wilderness into a garden of delight for his special behoof and pleasure. Rather doth he quietly doff his coat and set to work to do his utmost to make the world better than he found it, better for himself and his family, and, better too,

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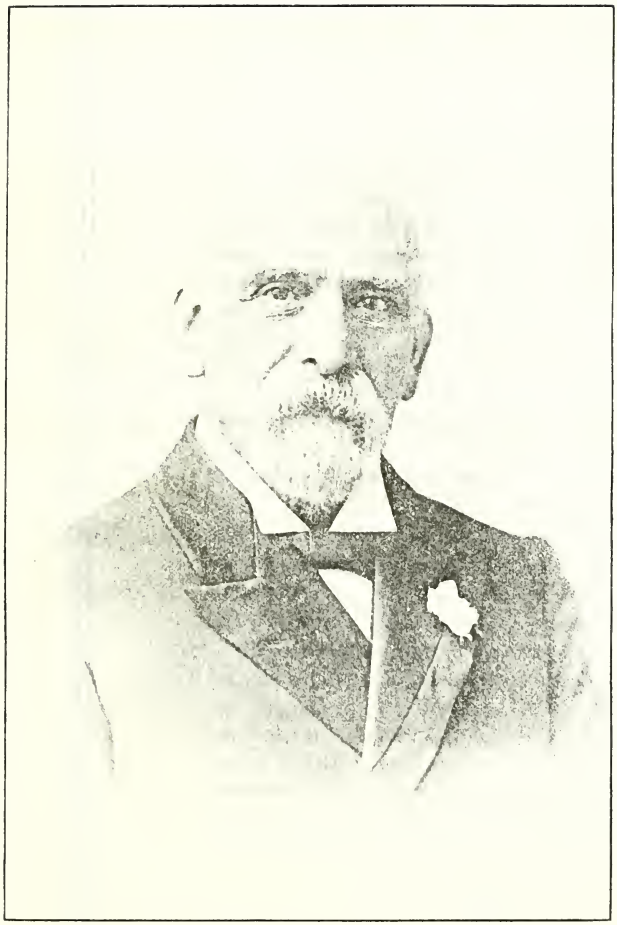
for his fellow men and women. Such an one reflects sagely that God helps those who help themselves.

But to resume the quotation from the *Oldham Chronicle*: "About the year 1852 the deceased began what has proved to be a most successful business career. He was thrown much into the company of young men who, like himself, were anxious to make their way in life, and formed a partnership with his brother David, Mr. James Andrew, Mr. Edwin Mellor, and Mr. Wm. Henry Shaw. They naturally began with woollen manufacturing. Their capital was small and their business operations limited, but determination counts for much in commercial life, and of this there was no lack. After working together for a time there was a dissolution of partnership. The division was effected in a friendly spirit, and each of the three last named started on his own account. David and Henry remained united and so laid the foundation of the firm of 'D. & H. Mallalieu,' which still flourishes. The business prospered apace. From the one small building at Bailey New Delph, it was soon necessary to erect a new weaving-shed, this being put up in 1863. Two years later the first portion of the present Bailey Mill was erected on what has proved to be the best site in Saddleworth."

The writer in the *Oldham Chronicle* proceeds to narrate how the two brothers engaged in other commercial enterprises—the Moss Bay Iron and Steel Company, the Workington Iron Company, the Stanley Spinning Company, the firm of Mallalieu and Wrigley, Carr Hill Mill, the Milton Spinning Company, the Palatine Banking Company, etc. The energies of Mr. Henry Mallalieu did not exhaust themselves in the building up of his own fortune. He was an ardent politician, not of the old-fashioned, jog-trot, "safe" variety, but of that wilder sort at whom party leaders are apt to

shake their heads, but who, none the less, have been to the official party of political and social reform what Loyola was to the Roman what Wesley would have been to the Anglican Church, if the Established Church in England had been wise in time. I have a vivid and grateful recollection of an occasion when I, a very young and, doubtless, a passably foolish man, advocated radical reforms in our land laws, that only now, after the lapse of some forty years, are being adopted into the programme of practical politics. The chairman of the meeting was Mr. Henry Mallalieu, who was certainly not a whit alarmed at the opinions the lecturer avowed; and I have treasured through the years the memory of Mr. Mallalieu's kindly words of approval and encouragement. But, indeed, the chairman of that meeting was not the one to mind overmuch the gloomy forebodings of the self-interested and the timorous. He formed his own views, not hastily, but with due thought and judgment: and to them he adhered through good or ill repute. Of this trait he gave notable revelation in the conflict that plunged America into civil war. He warmly espoused the cause of the North, though, as it is unnecessary, perhaps, to remind the reader, Lancashire and its cotton industry were sorely tried by that internecine conflict. But Henry Mallalieu faltered not one jot in his faith in the ultimate triumph of the Eternal Right. He weathered the storm and in due season reaped his reward. He was placed on the Commission of the Peace for the Riding, and for many years prior to his death held many offices of eminence and responsibility in the Liberal organisation, and was often pressed to offer himself as a candidate for the highest elective political position a citizen can aspire to. But to represent in Parliament his native Valley was an honour reserved for his son.

By religious profession he was a Christian attached to the



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Wesleyan Church, and occupied the highest posts in the Connexion open to a laymen. But, as in politics he displayed no party or personal acrimony, so in his religion he exhibited no sectarian narrowness or bitterness.

I have dwelt at some length on the character and career of Henry Mallalieu of set purpose. I trust that this little book may be scanned by many youths of the Colne Valley and the hills and vales that adjoin the Valley, nay by some, perchance, who dwell beyond those bounds, and for those youths that character and that career have a lesson so largely writ that he who runs may read ; and if but one read it to his well-being and well-doing, Henry Mallalieu would have asked no greater guerdon.

Of him to whom I have been permitted to dedicate this little work it may be said, at least, that he is the worthy son of a worthy sire. As an employer he gained the respect and goodwill of his operatives ; and to say that is to say much in days when so much is being spoken and written to embitter the relations between labour and capital. Like the father whose example he seeks to emulate he has given freely of his best endeavours to the services of the State. Quite early in life he was, as we have seen, a member of the Saddleworth Urban District Council. Riper years saw him an alderman of the West Riding County Council, and by that body he was chosen, in the year 1912, to succeed Sir John Horsfall as " Chancellor of the Exchequer " of the Riding. A very little knowledge of the multifarious undertakings that have been entrusted to the County Council will suffice to show how great is the responsibility that rests upon the member who has, each year of his office, to present his Budget for the criticism, adoption or rejection of colleagues in no whit inferior in intelligence and in experience

of public affairs to the members of either of the august Houses that sit at Westminster.

Of Mr. F. W. Mallalieu's election to the lower of those Houses I have already spoken. It would outrage all the canons of good taste, and would, I feel sure, be personally repugnant to Mr. Mallalieu himself, did I essay any laboured appreciation of his political career in pages primarily concerned with that Huguenot association which is above and beside all party politics. That he has already gone far in that career needs no asserting ; that he will go further those who know him best believe with the confidence that ability, assiduity and integrity never fail to inspire.

I cannot willingly refrain from adding, as the closing words of this little monograph, that much as Mr. Mallalieu owes to natural gifts, much as he may owe to the circumstances that left him free to devote his energies and abilities to a public career, he owes still more to the happy fate that gave him as wife a lady as intensely interested as himself in political and social reform.

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APPENDIX.

THE MALLALIEUS OF THE MORAVIAN CHURCH.

William Mallalieu, late of Ockbrook in Derbyshire, and in his lifetime a prominent minister of the Moravian Church, was born on Nov. 22nd, 1798, in Fairfield, Lancs., his father, Francis Mallalieu, being Warden of the Moravian Congregation at that place. The baptismal name, Francis, so suggestive of a French family connexion, is not, I think, to be found in the Saddleworth Registers as being given to the child of a Mallalieu till the year 1681. On March 12th of that year, "Francis, fil George Malalue," was baptized at St. Chad's, and on the 19th "Sarah, filia George Malalue," Francis and Sarah being probably twins, and their father being that "Old George Mallalew of Wharnton Brow," who married Mary Scholefield on Feb. 10th, 1680, and who was, therefore, the common ancestor of the Rev. William Mallalieu, born in 1798, and of Frederick William Mallalieu, M.P., born in 1860. Mary Scholefield was "Old George Mallalew's" second wife. He had married, in October, 1678, Mary Royton, and she bore him two sons, John and Jonathan, baptized at St. Chad's in November, 1679, and March, 1680.

The children of "Old George Mallalieu" were numerous. In addition to Joshua, the ancestor of Mr. F. W. Mallalieu, there were :—

Probably twins	John,	baptized at	St. Chad's,	Nov. 30,	1679
	Jonathan,	,,	,,	Mar. 21,	1680
Probably twins	Ffrancis,	,,	,,	Mar. 12,	1681
	Sarah	,,	,,	Mar. 19,	1681
	John,	,,	,,	Aug. 16,	1684*

* The first-born, John, had died in infancy (see Table of Descent).

	Benjamin,	,,	,,	Sept.	4,	1686
	Jane	,,	,,	Sept.	23,	1688
	Mary,	,,	,,	Mar.	19,	1692
Probably	John,	,,	,,	May	26,	1695*
twins	Dorythi,	,,	,,	June	30,	1695

Eleven children in all.

Then we come to mention in the St. Chad's Registers of grandchildren of "Old George Mallalew of Wharnton Brow."

John, ffil Ffrancis Mallalew, bapt. Sept. 12, 1702.

James, fil Ffrancis Mallalew, bapt. May 1, 1706.

James had a son, John, baptized at St. Chad's, Dec. 2, 1733.

This John Mallalew, or Mallalieu, died Sept. 26th, 1784, and was buried at St. George's Church, Mossley.† "Some years ago, as late as 1869," writes Mrs. Harriet S. Nelson, of Hill Side, Ockbrook, the niece of the Rev. William Mallalieu, in her very interesting MS., "there was a pew in Mossley Church with the name of John Mallalieu on it, and for many years the Rev. William Mallalieu paid rent for this pew." "John Mallalieu," continues Mrs. Nelson, "was, in the early part of his life, very much opposed to the Moravian Church, but before his death he became reconciled to it and on his death requested his wife to take her abode in Fairfield." He had ten children, of whom one, Francis, married Mary Taitt. She bore to him the son, William Mallalieu, who was born in 1798 at Fairfield.

A Memoir of the Rev. William Mallalieu kindly lent to me by Mrs. Nelson records that William Mallalieu succeeded his father as Warden of the Moravian Church at Fairfield, and at the

* The second of the children of "Old George Mallalew of Wharnton Brow" to receive the name of John had also died in infancy.

† See foot-note on page 172 of Vol. I. of Mr. Radcliffe's transcript of the Saddleworth Register.

Synod at Herrnhut in 1825 was ordained a deacon of the Brethren's Church. In 1835 he was appointed treasurer and agent of the Brethren's Mission in London. In 1847-8 he was appointed by the Unity Elders' Conference to undertake a visitation to the West Indian Missions. In 1857 he was ordained a presbyter of the Brethren's Church in Herrnhut and in the same year became a member of the Provincial Elders' Conference at Ockbrook, and at the time of his death, in 1871, held the responsible position of Secretary of the Unity in England. The Memoir adds that "his character was a singular blending of large and well-exercised intellectual powers and the tenderness and simplicity of a child"; and a Memorial by Bishop Seifferth, who had been in official intercourse with him for many years, testifies to "the vigour of his mind, his penetration, clearness and order of thought combined with a deep sense of duty, calm and steady perseverence in work, uniform cheerfulness and self-possession, never failing kindness and consideration for others, and a willing and constant endeavour to help them."

The Rev. William Mallalieu had a son, William, who resided at Ockbrook, and who was elected a Fellow of the Huguenot Society of London in March, 1892.

The Rev. William Mallalieu had also a daughter, Mary Taitt Mallalieu, who married Col. H. Brooke Taylor, of The Close, Bakewell, to whom I am indebted for much assistance in tracing the various off-shoots of the Huguenot refugees, whose settlement in the parish of Saddleworth is recorded in the text. Col. H. Brooke Taylor holds the honourable office of "Advocatus Fratrum in Anglia" in the Moravian Church, an office previously held by his father who joined that Church when a young man.

Col. Brooke Taylor's third son, Edward, served with distinction from the outbreak of the Great War, during the latter part as Brigade Major of the 10th Brigade, with which one of our gallant Yorkshire Battalions, the Duke of Wellington's Regiment, was brigaded, and Captain Taylor, like all who know the gallant lads who went from the West Riding at their country's call, speaks highly of their pluck and prowess in arms.

Col. Brooke Taylor informs me that whilst travelling in France some years ago he stayed at an hotel near Auray, in Brittany, and the landlord's name was Mallazieu, still another variant of the spelling of the family name.

THE AUTO PRESS,
BAKER STREET,
HULL.

FRANCIS BERNARD DU LYS.
b. at Delph, Feb. 26, 1903.

EDWARD LANCELOT.
b. at Delph, Nov. 14.
1905. 1/2 K

JOSEPH PERCIVAL WILLIAM.
b. at Delph, June 6, 9.8.

See Memorial erected at S.C. by his Grandson, Bishop W. F. Mallalieu, D.D., Methodist Episcopal Church, U.S.A.

Sep. at St. Thomas's Church, Frankfort

JOHN MALLALIEU, n. at Saddleworth, Sept. 28, 1784, emigrated to U.S.A. in 1812, ob. Millbury, Mass., June 23, 1871. = LYDIA EMERSON

WILLARD FRANCIS MALLALIEU, Bishop of the Methodist Episcopal Church, U.S.A., ob. at Auburndale, Mass., U.S.A., Aug. 1, 1911.

W. E. MALLALIEU, of Auburndale, Mass.

FRANK MALLALIEU, = MARY TAITT = COLSTON

THE REV. WILLIAM MALLALIEU, n. at Fairfield, Nov. 22nd, 1798, ob. at Ockbrook, Aug. 30, 1871

FRANCIS COLSTON, = JANETTA CHAPMAN

FRANK WILLIAM COLSTON, = . . . FISH

FRANK | TOM | DORA | ALICE

REBECCA (Qy. d. of John Whitehead, of Thurstones, Clothier), bap. at S.C., Jany. 13, 1738, married probably in 1812, ob. Apl. 3, 1824. (F.B.) = JOSEPH MALLALIEU, n. Sept. 28, 1787, ob. March, 1869 = HA[illegible] b. [illegible] At[illegible] Ch[illegible]

[illegible] CATHERINE = GEORGE MOXON | FRANCES PRUDENCE | CHARLOTTE ELIZABETH, ob. 1919. | THOMAS, ob. S.P. | MARY ANNA | SARAH

[illegible] CHARLOTTE JANE, = WILLIAM JONES BIRTILL

[illegible] = MARION WALSH, 1914. | FULLER ESTCOURT

[illegible] = COL. H[illegible] BROOKE TAYLOR, D.L., C.B.E., of The Close, Bakewell.

MARY, n. at Dale, Dec. 29, 1813, ob. July 30, 1896, in U.S.A. = THOMAS MALLALIEU, ob. in U.S.A., July 30, 1896. ("In death they were not divided.")

GEORGE, n. at Grange, July 2, 1815, ob. Feb. 10, 1890. See F.B.

JOHN, n. at Grange, Dec. 19, 1816, ob. May, 1888 See F.B.

JAMES, n. at Delph, Dec. 14, 1819, ob. Apl. 12, 1897. See F.B.

SARAH n. at Delph, Jany. 22, 1822, ob. Nov., 1896. See F.B.

BETTY, n. at Delph, Mar. 28, 1824, ob. Oct., 1885. See F.B.

SAMUEL, n. at Delph, Mar. 24, 1825, ob. 1839. See F.B.

MARTHA, n. at Delph, June 28, 1826, ob. Nov., 1889. See F.B.

ANN, n. at Delph, July 31, 1828, ob. 1854. See. F.B.

DAVID, n. Feb. 2, 1830, ob. Nov. 2, 1894. See F.B.

~~ELIZABETH~~ ELIZA ANN WHITEHEAD, on Oct. 28, 1858, ob. Mar. 18, 1898. Aetat. 73. = HENRY, n. at Delph, Sep. 13, 1831, ob. June 29, 1902. | HEST[illegible] n. at D[illegible] Dec. 13, [illegible] ob. Feb [illegible] 190[illegible]

ADAM | FRANKLIN | SAMUEL | ANNIE | HAROLD | WALTER | JULIA | JANE AGNES

[illegible] BROOKE, [illegible] 1913. | MARY JOYCE BROOKE, n. 1889, ob. 1913. | CAPTAIN EDWARD MALLALIEU BROOKE, n. 1893. | GEOFFREY PARKER BROOKE, n. 1895. | WILLIAM DRURY BROOKE, n. 1897.

COUNTY ALD. FREDERICK WILLIAM MALLALIEU, J.P., M.P., of Larkwood, Delph, in the Parish of Saddleworth, Coy. York. n. Jan. 17, 1860, = ANN HARDMAN, d. of Joseph Hardman, at St. John the Baptist's, Hey, on Apl 9, 1902.

ELIZA BERTHA, n. Nov. 24, 1861, ob. Apl. 19, 1883.

ALBERT HE[illegible] n. July 23, 18[illegible]

FRANCIS BERNARD DU LYS, n. at Delph, Feb. 26, 1903.

EDWARD LANCELOT, n. at Delph, Nov. 14, 1905. WAR

JOSEPH PERCIVAL WILLIAM, n. at Delph, June 18, 1908.

RICHARD n. at Delp[illegible] 191[illegible]

CHARLES JOHN,
n. 1914, ob. 1919.

NIGEL RONALD,
n. 1919.

JOHN CUTHBERT BROOKE,
n. 1916.

WILLIAM MICHAEL BROOKE,
n. 1918.

MARY HOLDEN, Spinster, of S.C., May 28, 1751 = JOHN MALLALIEU, d. Chas. Holden, Clother, bap. at S.C., Dec. 2, 1733; ob. Sep. 26, 1784, Sep. at St. George's Church, Mossley

SALLY MALLALIEU

MALLY MALLALIEU

THOMAS MALLALIEU (whose letters of ordination see in the Text). = HARRIOT CLIFFORD, d. of Jeremiah Clifford and Anna Windley, of Ockbrook Manor Farm.

FRANK MALLALIE

THE REV. WILLIAM n. at Fairfield, Nov. ob. at Ockbrook, Au

THE REV. WILLIAM MALLALIEU = HARRIET MALLALIEU, n. 1819, ob. 1896.

JAMES = HARRIET MONTGOMERY, niece of Robert Montgomery, the Poet.

CHARLOTTE

SUSAN CATHERINE = GEORGE M

JAMES MONTGOMERY = MARY JONES BIRTILL
n. 1849.

THOMAS, n. 1851, ob. 1886

HARRIET SUSAN = ALLINE JAMES NELSON, n. 1847, ob. 1878.

CHARLOTTE JANE, = WILLIAM J

CHARLOTTE MABEL, n. 1877.

WILLIAM WALTON = MARION WALS 1914.

WILLIAM MALLALIEU, J.P., of Ockbrook, n. 1859, ob. 1908. = AMY MARIA ELLIOTT

MARY TAITT MALLALIEU, = COL. H. BROOK of T

CAPTAIN WILLIAM MALLALIEU = DOROTHY LAX
n. 1893.

ANNIE HARRIET (NANCY), n. 1896.

GEOFFREY ANTHONY NORMAN WILLIAM

LESLIE, n. 1919.

HARRIET DOROTHEA BROOKE = KENNETH DOUGLAS WHEATCROFT
n. 1888.

HERBERT CLIFFORD BROOKE, = DOROTHY GRIGOR TAYLOR
n. 1886.

ARTHUR CUTHBERT BROOKE, n. 1888, killed 1915.

MARY JOY n. 1889,

SALLY MALLALIEU

MALLY MALLALIEU

THOMAS MALLALIEU
(whose letter of ordination
ase in the Test).

HARRIET [illegible]
l of Joseph [illegible]
Anna Woolley, of
Ockbrook Manor Farm.

THE REV. WILLIAM MA
n, at Fairfield, Nov. 22
ch, at Ockbrook, Aug. 1

NOTE.

The Letters F.B. refer to the Family Bible in which Joseph Mallalieu made entries of births and deaths on Feb. 16, 1869, being then in the 82nd year of his age, or to other Family Records.

From the c
George Mi
clearly rev
brothers. V

Probably I
record at S
parish. H
the earlier

JOHN MALELEW,
bap. at S.C. Nov. 30, 1679,
Sep. at S.C. May 29, 1682.

JONATHAN MALELEW,
bap. at S.C. Mar. 21, 1680.

Probably Twins.

FRANCIS = MARY SCHOLEFI
bap. at S.C. Mar. 12, 1681
at S.C. July 16, 17

Probably Twins.

JAMES MALLALEW, = MAR
of Wood, Clothier, bap.
at S.C, May 1, 1715

MARY HOLDEN,
Spinster, at S.C.,
May 28, 1751

= JOHN MALLALIEU
de Clough Bottom,
Clothier, bap. at S.C.
Dec. 2, 1733;
ob. Sep. 26, 1784,
Sep. at St. George's
Church, Mossley

GEO
bap.

SALLY MALLALIEU

MALLY MALLALIEU

THOMAS MALLALIEU
(whose letters of ordination
see in the Text).

= HARRIOT CLIFFORD,
d. of Jeremiah Clifford and
Anna Windley, of
Ockbrook Manor Farm.

FRANK MALLALIEU,

THE REV. WILLIAM MA
n. at Fairfield, Nov. 22n
ob. at Ockbrook, Aug. 3

Bishop W. F. Mallalieu, D.D., Methodist Episc. Church, U.S.A.

JOHN MALLALIEU, — LYDIA EMERSON
m. at Saddleworth, Sept. 28, 1784, emigrated to U.S.A., Milbury, Mass., June 23, 1871.

FRANK MALLALIEU, — MARY FAITH COLSTON

THE REV. WILLIAM MALLALIEU,

Bishop of the Methodist Episcopal Church, U.S.A., ob. at Auburndale, Mass., U.S.A., Aug. 1, 1911.

FRANCIS COLSTON, — JANETTA CHAPMAN

FRANK WILLIAM COLSTON, — FISH

W. F. MALLALIEU.

ye Huguenot Ancestry of the Mallalieus of Saddleworth, Coy. York.

Table of Descent.

GEORGE MALALEW.

From the date of the Baptism of his daughter Margret on Oct. 9th, 1614, it may be assumed this George Malalew was born about 1584—possibly before the Saddleworth Settlement. He was clearly resident in the parish of Saddleworth in 1614, and had apparently two kinsmen, probably brothers, Wrigley Mawlew and John Mallalew. There is no record at St. C.'s of his birth, marriage, or burial.

GEORGE MALELEW.

Probably born about 1612 before or about the time of the Saddleworth Settlement. There is no record at S.C. of his birth or marriage. The marriage may have been solemnized in the bride's parish. He was buried at St. Chad's, March, 1675. The entry in the register could not refer to the earlier George Malalew who could scarcely have children but might well have grandchildren marrying in 1680 and begetting issue.

MARY ROYTON = GEORGE MALLALEW = MARY SCHOLEFEILD,
Oct. 20th, 1678, at S.C. — Sep. Nov. 30th, 1734. "Old George Mallalew of Wharnton-Brow."— St. Chad's Register. — Feb. 10, 1680 / Sep. Sep. 26, 1727 } at S.C.

- FRANCIS = MARY SCHOLEFIELD, bap. at S.C. July 16, 1702. — Bap. at S.C. Mar. 22, 1681
- SARAH, bap. S.C. Mar. 19, 1681
- JOHN, bap. at S.C., Aug. 10, 1685, Sep. at S.C. Aug. 15, 1688
- BENJAMIN, bap. at S.C. Sept. 4, 1686
- JOSHUA probably born 1687 Sep. at S.C. Mar. 29, 1763, = ANN KENWORTHY, Dec. 31, 1717, at S.C. Sep. at S.C. Feb. 16, 1762
- JANE, bap. at S.C. Sep. 23, 1688
- MARY, bap. at S.C. Mar. 19, 1692
- JOHN, bap. at S.C. May 26, 1695
- DORYTHY, bap. at S.C. June 30, 1695

Probably Twins.

Probably Twins.

JAMES MALLALEW, = MARY WALTON (?)
of Wood, Clothier. bap. at S.C., May 1, 1715

Note.—The entry "Jonathan, fil. Joshuah Mallalew," in Mr. Radcliffe's transcript, should perhaps be Joshua.

JOSHUA MALLALEW, = MARY BENTLEY,
of Broad Meadow, bap. at S.C., Dec. 25, 1718, ob. at Heights, 1798. See F.B. — of Grange, at S.C. Oct. 11, 1753

- GEORGE MALLALUE, bap. at S.C. Oct. 24, 1756 = MARY TAYLOR, of Wall Hill, at S.C. Feb. 2, 1784
- JONATHAN MALLALUE, bap. at S.C., July 8, 1759, ob. Nov. 5, 1830. See Memorial erected at S.C. by his Grandson, Bishop W. F. Mallalieu, D.D., Methodist Epis. Church, U.S.A. = MARTHA HOGHART,
- JOSHUA MALLALIEU, bap. at S.C., Nov. 4, 1766, ob. at Delph Greaves, May 18, 1846, astat. 79, Sep. at St. Thomas's Church, Friarmere = SALLY SCHOFIELD, d. of Ambrose Schofield, of Castleshaw, at S.C., Jan. 1, 1787,

JOHN MALLALIEU, = LYDIA EMERSON
n. at Saddleworth, Sept. 28, 1784, emigrated to U.S.A. in 1812, ob. Millbury, Mass., June 23, 1871.

FRANK MALLALIEU, = MARY TAITT = COLSTON

THE REV. WILLIAM MALLALIEU.

NOTE.

The letters S.C. refer to the Church of St. Chad, Saddleworth, or to its Registers.

n. = *natus* or *nata est* = born.

ob. = obit. = died.

Sep. = *sepultus* or *sepulta est* = was buried.

JANE, bap. at S.C. Sep. 23, 1688

MARY, bap. at S.C. Mar. 29, 1694

JOHN bap. at S.C. May 29, 1695

DORATHY, bap. at S.C. June 30, 1695

Probably Twins.

NTLEY,
at S.C.
1753

T, JOSHUA MALLALIEU, bap. at S.C., Nov. 4, 1766, ob. at Delph Greaves, May 18, 1846, astat. 79, Sep. at St. Thomas's Church, Friarmere == SALLY SCHOFIELD, d. of Ambrose Schofield, of Castleshaw, at S.C., Jan. 1, 1787.

LYDIA EMERSON

S MALLALIEU,
Episcopal Church,
le, Mass., U.S.A.,
911.

ALIEU,
, Mass.

H

REBECCA (Qy. d. of John Whitehead, of Thurstones, Clothier). bap. at S.C., Jany. 13, 1788. married probably in 1812. ob. Apl. 3, 1824. (F.B.) == JOSEPH MALLALIEU, n. Sept. 28, 1787 ob. March, 1869 == HANNAH SHAW, b. 1799, ob. Sep. 10, 1876, At Rochdale Parish Church, June 28, 1824

JAMES, at Delph, ec. 14, 1819. . Apl. 12, 1897. See F.B.

SARAH, n. at Delph, Jany. 22, 1822, ob. Nov., 1896. See F.B.

BETTY, n. at Delph, Mar. 28, 1824, ob. Oct., 1885. See F.B.

ELIZA
ABETH ANN WHITEHEAD, on Oct. 28, 1858, ob. Mar. 18, 1898. Aetat. 73. ==

HENRY, n. at Delph, Sep. 13, 1831. ob. June 29, 1902.

HESTER, n. at Delph, Dec. 13, 1834. ob. Feb. 19, 1906.

JANE, n. Aug. 12, 1836, ob. Dec. 15, 1862.

MARK, n. July 18, 1838, ob. Aug. 17, 1872.

SETH, n. June 20, 1840, ob. Dec. 29, 1908.

ELLEN, n. May 19, 1842 ob. Sept. 28, 1895

JULIA

JANE AGNES

LLIAM DRURY BROOKE,
n. 1897.

ARDMAN,
h Hardman,
John the
t's, Hey,
9, 1902.

ELIZA BERTHA, n. Nov. 24, 1861, ob. Apl. 19, 1883.

ALBERT HENRY, n. July 23, 1864. == MARGARET ANN CAMPINOT

SARAH JANE WHITEHEAD, n. Mar. 10, 1866. == W. K. INGL Sep. 26, 188

JOSEPH PERCIVAL WILLIAM, n. at Delph, June 18, 1908.

RICHARD LOUIS, n. at Delph, Jan. 3, 1911.